# Protestant Revival Yesterday and Today

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# PROTESTANT REVIVAL
# YESTERDAY AND TODAY

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# Protestant Revival Yesterday and Today

A HISTORICAL STUDY OF THE CHARACTERISTICS
OF TWELVE REVIVAL MOVEMENTS
AND OF THEIR APPLICATION
IN THE MID-TWENTIETH CENTURY

*by*

Gerald Ira Gingrich, Th.D.

*An Exposition–Testament Book*

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*To*
HELEN,
*mistress of our manse,*
*and to*
NANCY,
*her helper.*

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# Introduction

THE CURRENT RESURGENCE of religious interest in America presents the probing and prominent question: Is this revival? How does the contemporary situation compare with the great revivals of the past? Are there common threads or characteristics of previous revivals which can be pinpointed and applied to the religious phenomena of today?

This study indicates that we are in the midst of a revival of Christianity today. It is based on an analysis of the following twelve revival movements and a comparison of them with the religious situation today: the Wesleyan revival, the Great Awakening, the revival of 1800, Charles G. Finney's revivals, the revival of 1857, the revivals of Dwight L. Moody, J. Wilbur Chapman, R. A. Torrey, Gipsy Smith, and Billy Sunday, the Welsh revival of 1904, and the Korean revival. The characteristics of the course of post-Reformation mass-meeting revivals of Christianity are traced in the hope that religious people of the present generation will better comprehend and utilize the religious opportunity of these strategic contemporary years.

The definition of "revival" used in this study is the one which seems to comprehend most accurately the use of the term in the New Testament and in recent religious history: A revival is a great epochal movement characterizing the development (growth in quantity and quality of religion) of Christianity, whether in a local community, in a nation, or throughout the whole world.

There are twenty specific characteristics noted (see numbered subtitles in Table of Contents). They cannot be considered completely mutually exclusive, but they are distinctly discernible. They do not all necessarily occur at the same time, though they are clearly evident at some time during the course of each revival.

Characteristics immediately precedent to widespread revival, characteristics of the decline of revivals (such as controversy, deflection of interest from the revival, and unfavorable social or political conditions), and revival phenomena not necessarily characteristic of revivals (such as depending upon impulses, denouncing ministers as unconverted, excess emotionalism, and marked physical effects on the subjects of the revival) are not treated here.

This Introduction and Chapter I are abbreviations from the Introduction and Part One (Chapters I and II) of a much longer presentation (a Doctor of Theology dissertation, Northern Baptist Theological Seminary, Chicago), and are therefore quite sketchy here. The aim has been to give just the general trend and brief documentation for the ten characteristics in Chapter I. Chapters II–V and the Summary are complete as originally written.

G. I. G.

CHAPTER I

# Methodology: Revival Personnel and Practices

THE CHARACTERISTICS of revival methodology which concern its personnel are: professional clergymen in an important role, and the example of others being influential in promoting revival.

## *(1) Professional Clergymen in an Important Role*

The phrase "professional clergymen" usually refers to ordained ministers, but as used here may also refer to a full-time or nearly full-time religious worker.

Only the revival of 1857, which is rightly considered a layman's revival, might allow someone to question whether or not professional clergymen must have an important role. It should therefore be noted that Henry Ward Beecher was conspicuous in many meetings of that revival, as was Theodore L. Cuyler. Some of Charles G. Finney's work may also be included in this revival. If the immediately following revival in England, Ulster, Scotland, and Wales beginning in 1859 is included, several outstanding clergymen may be noted. Among them are Edward Payson Hammond, Henry Grattan Guinness, Charles Haddon Spurgeon, Harry Moorhouse, Henry Varley, Andrew Bonar, Horatio Bonar, and Baptist Noël.

## *(2) The Example of Others Influential in Promoting Revival*

Jonathan Edwards indicated that in the Great Awakening no one thing was used of God more in promoting the work than the news of the conversion of others. In the revival of 1857 the electric telegraph helped spread the news of the revival, thus spreading the revival itself. One of the historians of the Welsh revival described this characteristic as follows:[1]

> The stories that might be told of the experiences, the deeds, and the sayings of individuals among the congregations in the Welsh revival—dramatic scenes, of tender pathos, lightning bits of humor—are already numbered in thousands and tens of thousands. And each one has served as added fuel to this religious flame, which, like the fires that sometimes have swept the prairies and the forests of the Western States, has gone beyond the power of men to stop, and must determine its own destiny.
>
> Every night and every morning they are repeated in the mines and the shops, on the streets, and in the tidy little homes of Wales. The newspapers bear them on where Evan Roberts is only a name, and a single vital incident often carries the spark which sets new fires burning fiercely.

In similar fashion, each revival treated in this study could be documented as characterized by the example of others influencing the promotion of the revival.

These two are, briefly, the characteristics pertinent to the personnel of revival methodology. The next concern will be with practices typical of revivals, to which eight pertinent characteristics in the twelve revivals studied are relevant.

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[1] Arthur Goodrich and others, *The Story of the Welsh Revival* (Chicago: Fleming H. Revell Company, 1905), pp. 28–29.

## *(3) Emphasis on Prayer*

Dr. A. T. Pierson said that there had never been a great revival in any country or region that had not begun in united prayer, and that no such revival continued long beyond the duration of such prayer meetings. The present study tends to confirm the validity of his statement.

The revival of 1857 is most noted for its emphasis upon prayer. The Fulton Street Noon Prayer Meeting, out of which the revival grew, became the pattern for union prayer services throughout the country. J. Edwin Orr notes four distinguishing features of these meetings: spontaneity, catholicity, promptness as to time (beginning at twelve, closing at one), and subordination of all else to the main object of the meeting—prayer.[2]

During the Korean revival, it was common practice for the Christians to spend half the night in prayer. Early-morning prayer meetings (4:30 A.M.) were attended by growing numbers ranging from four hundred to well over a thousand.[3]

## *(4) The Bible and Doctrine Important*

Jonathan Edwards, of the Great Awakening, affirmed that no discourses were more remarkably blessed than those stressing the doctrine of God's absolute sovereignty with regard to the salvation of sinners. The content of Whitefield's messages was such that Benjamin Franklin was amazed at the way in which people thronged to hear him preach and admired him despite the fact that he told them they were half beasts and half devils.[4]

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[2] J. Edwin Orr, *The Second Evangelical Awakening in America* (London: Marshall, Morgan & Scott, 1952), pp. 35–36.

[3] Jonathan Goforth, *When the Spirit's Fire Swept Korea* (Grand Rapids: Zondervan Publishing House, 1943), pp. 21–22.

[4] Clarence E. Macartney, *Six Kings of the American Pulpit* (Philadelphia: The Westminster Press, 1942), p. 24.

When Reuben Archer Torrey was asked the chief characteristic of his revival campaigns in England, he replied: ". . . dependence upon God; prayer to God by thousands of people all over the world; large expectations from God; a belief in the entire Bible as a divine revelation; a persistent preaching of the old doctrines—the only doctrines that have ever proved effective in winning men to Christ; and the emphasis laid upon the personality and work of the Holy Spirit."[5]

The keynote of the Welsh revival, according to one writer, was Calvary. Also the personality and work of the Holy Spirit was in nearly every prayer and on every tongue. The editor of the *British Weekly* wrote: "What seems to me to lie at the heart of this revival in Wales is the unveiling of the cross, and the rediscovery of the power of intercessory prayer. These two facts place it at once in the true perspective, and show its relation to similar movements in other days."[6]

At the time of the revival in Korea, Bibles could not be printed fast enough. In one year at Pyongyang, six thousand Bibles were sold. Even the dullest of people learned the Bible. Christians traveling on business carried Bibles, and along the way and at the inns they would open and read them, attracting many who were ultimately won to Christ. When they were confined in prison, time was consumed in Bible-reading. At one village it was found that each one of the twenty-five candidates for baptism could repeat from memory more than a hundred verses.

Furthermore, Bible-study classes became very popular. One year fourteen Bible-study classes were held and ninety thousand students were enrolled at their own expense. As many as eighteen hundred came to one center for study. In one place so many came that accommodations could not be found among Christians, and pagan families obliged them. Allegedly every pagan

[5] George T. B. Davis, *Torrey and Alexander* (New York: Fleming H. Revell Co., 1905), pp. 227–28.

[6] Quoted by Solomon B. Shaw, *The Great Revival in Wales* (Chicago: S. B. Shaw, Publisher, 1905), p. 153.

family taking in Bible students was converted. The Sunday schools were also usually crowded.[7]

## *(5) Personal Counseling Prominent*

During the Great Awakening, a Presbyterian leader said of his parish in Elizabethtown, New Jersey: "Numbers flocked to their pastor for advice in their eternal concerns." He said further that more came to see him regarding spiritual matters in three months than had in the previous thirty years.[8] After Gilbert Tennent's visit to Boston, one minister had six hundred inquirers in three months, and another had a thousand.[9] Jonathan Edwards said of Northampton: "The place of resort was now altered, it was no longer the tavern, but the minister's house; that was thronged far more than ever the tavern had been wont to be."[10]

Charles Finney's efforts in counseling were especially evident in his invention and use of the "mourner's bench" and the "anxious seat."[11] This involved counseling individual converts separately as well as groups of them. And Moody once said, while visiting the dying during a smallpox epidemic, "Wherever doctors will go to save men's bodies I will go to save their souls."[12]

One man who became most famous because of his peculiar effectiveness in dealing with individual men was Henry Drummond, who first came into prominence while working as a student with Moody, who placed him in charge of the inquiry rooms. There he faced thousands of men and women at moments

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[7] Goforth, *op. cit.*, pp. 26–30.

[8] F. G. Beardsley, *A History of American Revivals* (New York: American Tract Society, 1904), p. 29.

[9] *Ibid.*, p. 41.

[10] *The Works of President Edwards* (New York: Robert Carter and Brothers, 1864), III, p. 241.

[11] Charles F. Kemp, *Physicians of the Soul* (New York: The Macmillan Co., 1947), pp. 131–32.

[12] *Ibid.*, pp. 132–33.

of crisis in their lives and gained great insight into human nature. He once said: "Such tales of woe I've heard in Moody's inquiry room that I have felt I must go and change my clothes after the contact." And, "I am sick with the sins of these men! How can God bear it?" One writer said of him: "In a moment he could put himself alongside the most hopeless, the most desperate, of human souls, woo from them secrets that no ear had ever heard, and lead them again into a 'larger place.' But for one confidence that he sought, a score were thrust upon him. Strange individuals of every calling, honorable and the reverse, felt that they could trust him, nor was their trust misplaced."[13]

## *(6) Interdenominational in Nature*

Perhaps no man was ever more free from sectarianism than George Whitefield. He was an ordained clergyman of the Church of England, and never manifested any degree of reluctance to officiate within its churches. But the vast majority of his sermons were delivered in connection with other bodies of Christians. Once when he was preaching from the balcony of the courthouse in Market Street, Philadelphia, he delivered this impressive dialogue: " 'Father Abraham, who have you in heaven? any Episcopalians?' 'No.' 'Any Presbyterians?' 'No.' 'Any Baptists?' 'No.' 'Have you any Methodists, Seceders or Independents there?' " In answer comes the reply of Abraham, and Whitefield's conclusion: " 'We don't know those names here. All who are here are Christians, believers in Christ—men who have overcome by the blood of the Lamb and the Word of his testimony.' 'Oh, is that the case? then God help me, God help us all, to forget party names, and to become Christians in deed and in truth.' "[14]

The one revival in which the interdenominational characteristic might be questioned is the revival of 1800. It is true that

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[13] *Ibid.*, p. 51.

[14] William C. Conant, *Narratives of Remarkable Conversions and Revival Incidents* (New York: Derby and Jackson, 1858), pp. 38–39.

during this revival the beliefs of competing denominations came in for acrimonious debate, especially at the camp meetings. Methodists battled Baptists, Presbyterians, Shakers, and Universalists.[15] Nevertheless, Baptists and Methodists reaped great results. In Kentucky and the Southwest joint efforts of Methodists and Presbyterians brought extensive revivals, eventually including nearly all the religious denominations in Kentucky; sometimes ministers of different denominations would preach at the same camp meeting.[16]

One of the great results of the revival of 1857 was the promotion of interdenominational fellowship. Before the revival various denominations had viewed one another with suspicion; after and during the revival the things held in common were emphasized. Nearly every denomination shared in the results. As one writer suggests, "Arminian and Calvinist, Baptist and Paedo-Baptist, Congregationalist and Episcopalian, the Methodist in his glowing zeal and the Friend in his quiet conservatism, all had been blessed."[17]

In Korea, Methodist and Presbyterian missionaries became one in heart as they prayed for revival in the Pyongyang section, and the two denominations shared greatly in the results. In one place, however, when Presbyterian schoolboys found peace and victory in Christ, while the Methodist boys were hindered, it was discovered that a Korean Methodist pastor was jealous that the revival had started among the Presbyterians and had urged the boys to oppose it. After the pastor confessed his envy, he and the boys were able to be free from the agony of sin's burden.[18] In this instance, an overemphasis on denominationalism led to hindrance of the revival.

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[15] Charles A. Johnson, *The Frontier Camp Meeting* (Dallas: Southern Methodist University Press, 1955), p. 182.

[16] Beardsley, *op. cit.*, pp. 90, 98.

[17] *Ibid.*, p. 238.

[18] Goforth, *op. cit.*, p. 18.

## *(7) Confession of Sins Common*

Edwards said of the revival begun in Northampton, "Never, I believe, was so much done in confessing injuries and making up of differences as the last year."[19] Jonathan Goforth vividly describes what happened at a Korean service after the leading man in the church stood and confessed a particular sin:[20]

> Conviction of sin swept the audience. The service commenced at seven o'clock Sunday evening, and did not end until two o'clock Monday morning, yet during all that time dozens were standing weeping, awaiting their turn to confess. Day after day the people assembled now, and always it was manifest that the Refiner was in His temple. Let man say what he will, those confessions were controlled by a power not human. Either the devil or the Holy Spirit caused them. No divinely enlightened mind can for one instant believe that the devil caused that chief man in the church to confess such a sin. It hindered the Almighty God while it remained covered, and it glorified Him as soon as it was uncovered; and so with rare exceptions did all the confessions in Korea that year.

One missionary, hearing confessions of sins in another situation, said that it seemed "as if the lid of hell had been pulled off, and every imaginable sin laid bare."[21]

## *(8) A Certain Amount of Organization*

Details of the impressive extent of organization that was a part of many of these revivals cannot be presented here. In general, the revivals associated with particular men were very highly organized, and others, such as the Welsh revival, had very little organization.

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[19] Arthur C. McGiffert, Jr., *Jonathan Edwards* (New York: Harper & Brothers, 1932), p. 55.

[20] Goforth, *op. cit.*, p. 9.

[21] *Ibid.*, p. 18.

The revival of 1857 will provide an example of the organization in one case. It really began when Jeremiah Lanphier decided to invite others to join him in a noonday prayer meeting, as the following portion of a handbill he distributed explained:[22]

> A day prayer-meeting is held every Wednesday, from 12 to 1 o'clock, in the Consistory building, in the rear of the North Dutch Church, corner of Fulton and William Streets (entrance from Fulton and Ann Streets).
>
> This meeting is intended to give merchants, mechanics, clerks, strangers, and business-men generally, an opportunity to stop and call upon God amid the perplexities incident to their respective avocations. It will continue for one hour; but it is also designed for those who may find it inconvenient to remain more than 5 or 10 minutes, as well as for those who can spare the whole hour. The necessary interruption will be slight, because anticipated; and those who are in haste can often expedite their business engagements by halting to lift up their voices to the throne of grace in humble, grateful prayer.
>
> All are cordially invited to attend.

By the first week in October there were forty intercessors. Accordingly, it was decided to meet daily rather than weekly. Within six months ten thousand businessmen were gathering daily for prayer in New York, and within two years a million converts were added to American churches. Other prayer meetings across the country were patterned after the Fulton Street Prayer Meeting. These organized and carefully directed prayer meetings were the spawning grounds of the revival in local areas throughout the land.

## *(9) Singing of Sacred Songs Usual*

Charles Wesley was the great hymn-writer of the Wesleyan revival, and some believe that his contribution will endure far beyond that of his brother John. Rattenbury says that the spiritual quickening which millions of living men and women derive

[22] Orr, *op. cit.*, pp. 25–26.

from his hymns is perhaps the greatest of all the abiding values of that revival.[23]

Benjamin Franklin said, after Whitefield's visit to Philadelphia, that no one could walk through the town in an evening without hearing psalms sung in different families in every street.[24] Improvement in singing quality was also noted by a contemporary of the revival of 1857:[25]

> The whole perplexity how to have good church music, is solved by hearing one hymn sung in the Chambers street or John street prayer-meeting. The observer will be struck with the unity of time and movement throughout that vast and unschooled chorus. Not a voice can be heard to "drag" on the most familiar air that has been drawled out in sleepy meetings for a hundred years. Every note is awake, prompt and eager in its rhythmical place. The physical imperfections of voice and ear, which, in a choir of from twenty to fifty persons, might be almost intolerable, are as little thought of as the hoarser notes in the thunder of the ocean or the roar of the forest.

To give some idea of the importance of sacred songs in Torrey's revivals, consider the following note on the London effort:[26]

> It was not long after the campaign began that it seemed as if all London was ringing with the Revival hymns. They were sung on the streets, in trams and buses, in the underground trains, in shops and factories and homes—everywhere. The "Glory Song" seemed literally to have captured London in a day. Street hawkers sold pirated editions of it in the principal thoroughfares. It was ground out in the gramophone [*sic*] and phonograph shops, and street bands played it in the fashionable West End. Musical people declared they never knew any one song, sacred or secular, to take so universal a hold upon London as did the "Glory Song."

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[23] J. Ernest Rattenbury, *Wesley's Legacy to the World* (Nashville: Cokesbury Press, 1929), p. 257.

[24] Beardsley, *op. cit.*, p. 38.

[25] Orr, *op. cit.*, pp. 149–50.

[26] Davis, *op. cit.*, pp. 182–83.

## *(10) Increase in Religious Gatherings*

John Wesley preached an average of two sermons a day to crowds sometimes nearly thirty thousand in number for fifty-one years.[27]

Beginning with the noonday Fulton Street prayer meeting, a great number of religious gatherings were fostered in the revival of 1857. Within six months of the first prayer meeting in North Dutch Church on September 23, 1857, more than twenty different prayer meetings were being held in New York alone. Even the fire and police departments opened their doors for prayer services. In addition, similar gatherings were held at nearly all hours of the day to accommodate everyone. Preaching services were also held at unusual times and in unaccustomed places.[28]

In York, England, when D. L. Moody was there, as many as thirty-four meetings were held in one week.[29] He also organized prayer meetings a full year before the beginning of the campaign.[30] Saturday children's meetings, women's meetings at two o'clock in the afternoon, inquirers' meetings, meetings for Christian workers, open-air meetings, and meetings for professing Christians were common.[31]

This brief summary has documented two characteristics regarding the personnel of revivals and eight characteristics of revival practices. The next three chapters will delineate the characteristics of the impact of revivals upon non-Christians, upon society in general, and upon Christians.

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[27] James Burns, *Revivals: Their Laws and Leaders* (New York: Hodder and Stoughton, n.d.), p. 285.

[28] Beardsley, *op. cit.*, pp. 222–23.

[29] John Hall and George Stuart, *The American Evangelists* (New York: Dodd & Mead, 1875), p. 25.

[30] W. L. Muncy, Jr., *A History of Evangelism in the United States* (Kansas City: Central Seminary Press, 1945), p. 145.

[31] Hall and Stuart, *op. cit.*, pp. 219–22.

CHAPTER II

# The Impact of Revivals Upon Non-Christians

IN THIS CHAPTER we shall trace two characteristics through the twelve revivals chosen for the study: the large number of conversions and additions to the churches, and the conversion of notable persons.

## *(11) Many Conversions and Additions to the Churches*

In the Wesleyan revival, by the close of the eighteenth century the Evangelical group was the most numerous and active party in the Church of England. By 1791, when Wesley died, there were three hundred preachers and seventy-six thousand members connected with the different Methodist societies. Wherever Whitefield and Wesley traversed, they left behind them crowds of men and women whom their ministry had lifted to newness of life in Christ.[1]

Northampton, during the Great Awakening led by Jonathan Edwards, had a population of about eleven hundred. Edwards indicates his belief that more than three hundred were converted in six months. An estimated twenty-five thousand to fifty thou-

[1] James Burns, *Revivals: Their Laws and Leaders* (New York: Hodder and Stoughton, n.d.), pp. 307, 293.

sand were added to the churches of New England in consequence of the revival.[2]

The revival of 1800 continued so long and was so lasting in its influence that numerical estimates might prove confusing and misleading. Certain statistics, however, may be noted. It was estimated that in Kentucky alone ten thousand persons were added to the Baptist churches as a result of the revival. From 1800 to 1803 the Methodist Episcopal Church gained about forty thousand members. In fact, nearly every denomination shared in the fruits of the revival.[3]

It was claimed for Finney that he probably led more souls to Christ than any man in the nineteenth century. It has been estimated that five hundred thousand persons were converted through his instrumentality.[4]

Accuracy in estimating the numerical results of the revival of 1857 is impossible. Estimates of conversions range from three hundred thousand to one million persons, most of whom united with one church or another. In Philadelphia alone there were ten thousand conversions. It was estimated that for a period of six to eight weeks when the revival was at its height, fifty thousand persons were converted weekly throughout the country. Beardsley[5] suggests that five hundred thousand converts is most probably correct; Candler[6] and Orr,[7] on the other hand, believe there were a million converts in America. Outside the United States another million were converted.[8]

The greatest evangelist of his generation, Moody had an aversion to numbers. He was considered one of the most successful soul-winners the world has ever known, and doubtlessly some

[2] F. G. Beardsley, *A History of American Revivals* (New York: American Tract Society, 1904), pp. 27, 64.

[3] *Ibid.*, p. 101.

[4] *Ibid.*, p. 150.

[5] *Ibid.*, p. 237.

[6] W. A. Candler, *Great Revivals and the Great Republic* (Nashville: Methodist Publishing House, 1904), pp. 215–16.

[7] J. Edwin Orr, *The Second Evangelical Awakening in America* (London: Marshall, Morgan & Scott, 1952), p. 65.

[8] *Ibid.*, p. 66.

hundreds of thousands of conversions resulted from his labors throughout the English-speaking world.[9] In his World's Fair Campaign, for example, multitudes of all classes and conditions were won to Christ. Conversions were a daily occurrence, sometimes numbering scores in a single service.[10] After a campaign of two months in Edinburgh, Scotland, three thousand converts united with the various churches of the city.[11]

In Dr. J. Wilbur Chapman's pastorate in Schuylerville, New York, he led a revival that resulted in more than a hundred conversions. In his five-year ministry at Albany he witnessed more than five hundred conversions; and in a little less than three years at a Presbyterian church in Philadelphia, eleven hundred united with the church on confession of faith. He later worked in evangelistic labors with great success.[12] In one series of meetings in Pittsburgh there were seven thousand professions of faith, and in a series of meetings in Minneapolis there were three thousand.[13]

A four-week campaign by R. A. Torrey in Melbourne, Australia, saw 8,642 persons reported to various churches as having been converted in the meetings. During his first campaign in the United States, at Philadelphia some five thousand persons professed conversion.[14]

Gipsy Smith's first American campaign saw more than four hundred professions of conversion.[15] At least one Roman Catholic priest was converted under his ministry.[16] In Edinburgh, one hundred fifty persons professed faith in Christ in a fortnight's mission at Fountain Bridge.[17] Hundreds passed through the

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[9] Beardsley, *op. cit.*, p. 287.

[10] H. B. Hartzler, *Moody in Chicago* (New York: Fleming H. Revell Company, 1894), p. 254.

[11] Beardsley, *op. cit.*, p. 266.

[12] *Ibid.*, pp. 293–94.

[13] W. L. Muncy, Jr., *A History of Evangelism in the United States* (Kansas City: Central Seminary Press, 1945), p. 147.

[14] Beardsley, *op. cit.*, p. 319, 320.

[15] Muncy, *op. cit.*, p. 150.

[16] Rodney Smith, *Gipsy Smith* (New York: Fleming H. Revell Company, 1909), pp. 202–3.

[17] *Ibid.*, p. 223.

inquiry room in his mission at Yonkers.[18] Six hundred persons professed conversion in the mission in Union Chapel, England.[19] Eight hundred persons professed Christ after the meetings in Boston.[20] Fifteen hundred persons passed through the inquiry rooms during the mission in Birmingham.[21]

Thousands were converted under Billy Sunday's ministry,[22] and few men have been more successful than he in reaching especially sin-hardened men. It has been said that a million persons "hit the sawdust trail" at his meetings to announce their acceptance of Christ. A more conservative estimate is between two hundred fifty and three hundred thousand. Sunday's meetings were definitely responsible for the winning of a quarter of a million to Christ.[23]

The churches in Wales enrolled twenty thousand new members within five weeks during the height of the Welsh revival. In Mardy, two weeks of services resulted in five hundred conversions. It was claimed that in 1904, the churches of Wales had forty thousand converts as a result of the revival movement.[24]

Also during 1904 ten thousand Koreans turned to God.[25] At Songdo (Kaesong) in three or four days four hundred men confessed Christ. One student who had a month's holiday spent his time in an unevangelized district and won a hundred converts.[26] In 1907 fifty thousand converts were added to the churches,[27] and by 1907 there were thirty thousand converts connected with the Pyongyang center alone.

In October, 1910, four thousand were baptized in one week and other thousands sent in their names, saying they had decided to become Christians. During a month of special meetings at

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[18] *Ibid.,* p. 235.
[19] *Ibid.,* p. 288.
[20] *Ibid.,* p. 300.
[21] *Ibid.,* p. 328.
[22] Beardsley, *op. cit.,* p. 331.
[23] Muncy, *op. cit.,* p. 154.
[24] Arthur Goodrich and others, *The Story of the Welsh Revival* (New York: Fleming H. Revell Company), pp. 55, 63, 90.
[25] Goforth, *op. cit.,* p. 6.
[26] *Ibid.,* pp. 24–25.
[27] *Ibid.,* p. 21.

Songdo in 1910 twenty-five hundred were added to the church. During the same year in Seoul there were thirteen thousand who signed cards saying they wanted to become Christians. In September, 1910, the Methodist churches of Seoul received three thousand by baptism.

At Taegu, the capital of one of the southern provinces, 1,976 converts were received in 1905. In 1906 the churches received 3,867, and in 1907 they received 6,144.[28]

It is evident, therefore, that each of these revivals has been characterized by a large number of conversions and additions to the churches.

## *(12) The Conversion of Notable Persons*

Conversions of notable persons during the Wesleyan revival included Mr. Madan, Sergeant Forbes, Captain Scott and others.[29]

In the latter part of December, 1734, five or six of Jonathan Edwards' congregation were converted, among them a gay young woman of somewhat questionable character who had been a leader in frivolity among the young.[30] This was in the early part of the Great Awakening and helped increase interest in the revival. Edwards wrote a volume, growing out of such experiences, which greatly fostered the revival: *Narrative of Surprising Conversions*.[31] Many outstanding people were converted.[32]

A committee of the General Assembly of the Presbyterian Church appointed in 1803 "to draw up a statement as the result of the free conversation on the state of religion" reported:[33]

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[28] *Ibid.*, pp. 12–13.

[29] William C. Conant, *Narratives of Remarkable Conversions and Revival Incidents* (New York: Derby & Jackson, 1858), pp. 122, 257, 333; 126, 334–37, 120–21.

[30] Beardsley, *op. cit.*, p. 26.

[31] *Ibid.*, p. 29.

[32] Conant, *op. cit.*, pp. 115, 325, 338, 344, 349, 353.

[33] William Speer, *The Great Revival of 1800* (Philadelphia: Presbyterian Board of Publication, 1872), p. 66.

> It would be easy for the Assembly to select some very remarkable instances of the triumphs of Divine grace which were exhibited before them in the course of the very interesting narratives presented in the free conversation—instances of the most malignant opposers of vital piety being convinced and reconciled; of some learned, active and conspicuous infidels becoming the signal monuments of that grace once they despised, and various circumstances which display the holy efficacy of the gospel.

One of the notable converts of this revival of 1800 was a respectable man who was an attentive observer of the awakening until near its close, but without any effect in his own life. One day as he was going out of town on a lawsuit it occurred to him that the Bible was the best lawbook. The idea recurred on his return trip and when he retired for the night, and when he awoke before daybreak, the same idea was running through his mind. After rising and making a fire, while he sat meditating on the thought he experienced what he later considered a change of heart. His later life validated the experience. This, though not a spectacular conversion, was very real.[34]

Finney was very effective in winning leaders in the community to Christ. In Rochester, for example, the leading citizens were the first to be moved, and nearly all of the lawyers, judges, physicians, merchants, bankers, and master mechanics were among the converts.[35]

In the revival of 1857 the most sensational conversion, in March, 1858, was that of Orville Gardner, a pugilist better known as "Awful" Gardner. And in Catskill, New York, a revival began through the conversion of a young Bible-class attender.[36]

Among later missionary leaders converted in this revival were James Chalmers of New Guinea, Christina Forsyth of Fingoland, James Gilmour of Mongolia, George Grenfell of the

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[34] *Ibid.*, pp. 54–55.

[35] Finney, C. G., *Memoirs* (New York: A. S. Barnes & Co., 1876), p. 99.

[36] Orr, *op. cit.*, pp. 30, 49.

Congo, Timothy Richard of China, and Mary Slessor of Calabar.[37] Other outstanding converts were Tom Barnardo, founder of Barnardo's Homes; Hugh Price Hughes, the Methodist stalwart; and Evan Hopkins, founder of the Keswick Convention.[38]

Many men converted in Moody's meetings became leaders among their associates in bringing them to Christ.[39] The conversion of Valentine Burke, a burglar in the St. Louis city jail, gave the initial impulse to Moody's efforts in the distribution of religious literature.[40] Burke came to Christ through reading one of Moody's sermons in the newspaper.

Outstanding converts in Chapman's revivals included a remarkable conversion in Charlotte, North Carolina. Vance Fite owned a grocery store which was the headquarters for the rough men and boys of the town. He was, moreover, a far-famed professional "chicken-fighter," owning some magnificent game cocks. After his conversion at one of Chapman's meetings, he set out at once to bring old friends to Christ, the men and boys he had helped ruin. With a group of other men, he went into all parts of the local county on three nights each week and all day Sunday, testifying for Christ in the small country towns and villages.[41]

Another of his outstanding conversions was that of Dr. J. A. Wheeler, sheriff of Sangamon County, Illinois, whose decision resulted in a revival in the jail and stirred the whole city.[42]

Many notable people were converted in R. A. Torrey's revivals. One night during the Australasia campaigns the champion heavyweight pugilist of Tasmania, Jim Burke, and a mem-

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[37] *Ibid.*, p. 139.

[38] J. Edwin Orr, *The Second Evangelical Awakening in Britain* (London: Marshall, Morgan & Scott, 1949), pp. 5, 241.

[39] John Hall and George Stuart, *The American Evangelists* (New York: Dodd & Mead, 1875), pp. 316–22.

[40] F. G. Beardsley, *Religious Progress Through Religious Revivals* (New York: American Tract Society, 1943), pp. 87–89.

[41] Helen C. Alexander, and J. Kennedy MacLean, *Charles M. Alexander* (London: Marshall Brothers, Ltd., 1920), p. 212.

[42] *Ibid.*, p. 214.

ber of the Tasmanian Parliament confessed Christ at the same time.[43] Among the most enthusiastic personal workers in South London were the captains of the two cricket teams who had been converted in the Royal Albert Hall. Eleven members in one of the captain's cricket clubs came to Christ and eight from that of the other captain. Many other examples could be cited.[44]

One of the most notable of Gipsy Smith's converts at Hull was a woman who afterward became known as "Happy Patty." For eighteen years preceding her conversion she had been living a life of the foulest sin. She eventually became a great force for good in her community.[45] Another memorable conversion, during Smith's two weeks' intensive effort at Old Bedford Street, New York, was that of a Roman Catholic priest.[46]

On one occasion when Billy Sunday extended the invitation to all who would to accept Christ as their Saviour, Len Small, three times governor of Illinois, led the grand march down the sawdust trail. He was followed by nearly a hundred business and professional men.[47] Another man who was a drunkard, a rake, a gambler, and a criminal when won to Christ by Sunday was pardoned by President Wilson because of his conversion and became an ordained Presbyterian minister. Many became evangelists and ministers after being converted by Sunday.[48]

Sunday was instrumental in the conversion of William Allen White, a prominent Kansan. The Hon. Henry J. Allen, one-time governor of Kansas and United States senator from that state, was converted in a Sunday tabernacle revival.[49]

Among the outstanding conversions in the Welsh revival is Tom Hughes, the most outstanding member of an anti-Christian

[43] George T. B. Davis, *Torrey and Alexander* (New York: Fleming H. Revell Company, 1905), p. 86.

[44] *Ibid.*, pp. 209; 212–13, 94–96.

[45] Smith, *op. cit.*, pp. 123–24.

[46] *Ibid.*, p. 202.

[47] W. T. Ellis, *Billy Sunday* (Philadelphia: The John C. Winston Company, 1914), pp. 509–10.

[48] *Ibid.*, pp. 439, 440, 443.

[49] Muncy, *op. cit.*, p. 154.

Ethical Society, whose decision for Christ stirred his whole community.[50] This was also true of the conversion of David Jones, a comedian.[51] One notable convert who had a very lucrative commission agency in the sporting world, which he instantly abandoned on his conversion, spoke out very forcibly on the need for providing social clubs under Christian management so that young workingmen could sensibly spend their leisure hours.[52] More than once in the Welsh revival, the greatest drunkard in the neighborhood would be converted and would then be instrumental in bringing his companions to Christ.[53]

During the Korean revival one man confessed his Saviour in his native village, only to find that his clan turned him out of his house and home. He did not go to law but by God's grace sweetly bore the insult, living and preaching Christ until the whole clan was converted and his possessions were restored.[54] Another converted man ousted by his clan and practically murdered by them left eleven churches as testimony to his faithful witness.[55] Many in this revival became noteworthy because of their extensive effectiveness for Christ.[56]

The conversion of notable people as well as the large numbers of conversions and additions to the churches has been demonstrably characteristic of the revivals studied.

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[50] Solomon B. Shaw, *The Great Revival in Wales* (Chicago: S. B. Shaw, Publisher, 1905), pp. 162–64.

[51] *Ibid.*, pp. 134–38.

[52] *Ibid.*, p. 120.

[53] *Ibid.*, p. 26.

[54] Goforth, *op. cit.*, p. 30.

[55] *Ibid.*, p. 31.

[56] *Ibid.*, pp. 24, 29.

CHAPTER III

# The Impact of Revivals Upon Society in General

FIVE CHARACTERISTICS of the impact of revivals on society in general will be traced through the twelve revivals in this chapter: the widespread interest in religion, success in reaching a cross section of society, the improvement of social and/or political conditions, uplifting of moral standards, and a certain amount of opposition to the movements.

## *(13) Widespread Interest in Religion*

Wesley realized that the duty of the church is not to wait until the people come to it but to go to the people. Thus he turned to the informal ministry of preaching in the streets, by the roadside, anywhere and at any time men would listen. People began to stream in to hear and believe the Gospel, first by ones and twos, next by hundreds, at last by thousands, until the whole land was filled with the song of the redeemed.[1]

Edwards indicated that in Northampton there was scarcely a single person, young or old, who was left unconcerned about the great things of the eternal world during the Great Awakening. He further affirmed that religion was the great concern of

[1] James Burns, *Revivals: Their Laws and Leaders* (New York: Hodder and Stoughton, n.d.), pp. 303–4.

all, and the world was "only a thing by the by," though the people did not ordinarily neglect their worldly business.[2]

The new interest in religion aroused by the revival of 1800 is evidenced by the fact that from 1800 to 1825 there was not a month in which some village, some city, or some seminary was not divinely visited.[3] People flocked to the camp meetings during this revival, and during 1803, for example, amidst the high tide of the Kentucky revival the initial camp meeting in western Pennsylvania drew an enthusiastic crowd of three thousand.[4]

For the most part, wherever Finney went interest in religion became widespread. For example, in 1825, en route to get his wife, he stopped at Le Rayville, New York, to have his horse shod. The people learned of his presence and begged him to preach that afternoon. He consented, preaching to a full house. Interest was running high, and he decided to preach also that night. The interest increased at the evening service to such an extent that he made arrangements for someone else to pick up his wife while he continued the services. A remarkable work of grace was wrought in Le Rayville, extending into the adjoining town of Rutland.[5]

The tremendous increase in religious gatherings is sufficient evidence of the widespread religious interest in the revival of 1857. Great multitudes listened in theaters to great divines of the day. Religion was the common topic of conversation, and startling newspaper headlines called attention to the revival news of the day. For the time being, politics, criminal trials, casualties, and the like were overshadowed by the remarkable religious interest. At one time the New York dailies published several extra editions with accounts of the progress of the work in various parts of the country.[6]

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[2] F. G. Beardsley, *A History of American Revivals* (New York: American Tract Society, 1904), pp. 26–27.

[3] *Ibid.*, p. 104.

[4] Charles A. Johnson, *The Frontier Camp Meeting* (Dallas: Southern Methodist University Press, 1955), p. 101.

[5] Beardsley, *op. cit.*, pp. 128–29.

[6] *Ibid.*, p. 223.

Moody's meetings and presence in a city made for a widespread interest in religion in that area. In New York City, for example, the principal services were held in the Hippodrome. Thousands attended the services, and at the closing meeting, held exclusively for new converts, thirty-five hundred were present.[7]

In Chicago, a Pentecostal visitation as never experienced before occurred and the whole Northwest felt the throbbing of new religious life.[8] Moody did not always receive the newspaper coverage, however, that would have fostered an even greater interest in religion.[9]

Chapman's organizational genius helped him in creating widespread interest in religion in his areas of endeavor. He conducted simultaneous meetings in churches rather than one great central meeting in a tabernacle, which plausibly would have meant widespread interest.[10]

Extensive advance preparation aided in fostering widespread interest during Torrey's campaigns. The entire city of Philadelphia, for example, was districted and union prayer meetings held in each of forty-three wards. A chorus choir of three thousand voices was organized. This would indicate to some extent a widespread interest on a local level.[11]

The large number of conversions, and the fact that Gipsy Smith's meetings were usually crowded are indications that his campaigns created to some degree widespread interest in religion in the local area.

Billy Sunday's ability to create a widespread interest in religion is evidenced by the fact that he was tied for eighth place in a nation-wide poll to discover the most popular man in America.[12]

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[7] *Ibid.*, p. 270.

[8] *Ibid.*, p. 271.

[9] H. B. Hartzler, *Moody in Chicago* (New York: Fleming H. Revell Company, 1894), p. 253.

[10] W. L. Muncy, Jr., *A History of Evangelism in the United States* (Kansas City: Central Seminary Press, 1945), p. 148.

[11] Beardsley, *op. cit.*, p. 320.

[12] Muncy, *op. cit.*, p. 154.

Here is how Arthur Goodrich describes Wales during its revival:[13]

> They are talking of little else in the snug little stone cottages that line the ridges like low ramparts; in the tiny shops where the women come to buy the day's supplies; in the railway carriages, and at the street corners. Every church community is stirred to the depths, and out on the edges rough miners are shaking their heads wonderingly, and are being drawn toward it until the power of it seizes them and they leave their work to attend the day meetings as well as those at night. Strong men are in tears of penitence; women are shaken with a new fervour, and in the streets small children at their play are humming revival hymns.

Further evidence of this interest was manifested at Treorky, where an afternoon football game before a meeting with Evan Roberts was played before an assemblage only three or four times the size of the team on the field.[14]

The large prayer meetings (average weekly attendance for one year was eleven hundred in one place), great numbers of converts, and strenuous personal and public evangelistic effort bespeak a wide interest in religion during the Korean revival.[15]

Thus each of these revivals has evidenced a widespread interest in religion to some extent.

## *(14) Reaching a Cross Section of Society*

It is common in the journal of John Wesley to read a sentence similar to this one: "An huge multitude, rich and poor, horse and foot, with several coaches, were soon gathered to-

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[13] Arthur Goodrich and others, *The Story of the Welsh Revival* (Chicago: Fleming H. Revell Company, 1905), p. 70.

[14] *Ibid.*, p. 34.

[15] Jonathan Goforth, *When the Spirit's Fire Swept Korea* (Grand Rapids: Zondervan Publishing Company, 1943), pp. 14–17.

gether. . . ."[16] Wesley's missionary labors began with the miners in the Kingswood district and continued designedly and mainly among the crowds of the manufacturing cities.[17]

The Great Awakening, first under Presbyterian leadership and later when Baptists and Methodists carried it forward, developed a middle class with a quickened moral conscience. Lower classes and frontiersmen were also reached, as were many Negroes.[18]

The revival of 1800 affected many of all ranks, ages, sexes, and colors—the African as well as the European and the American. Yale was an example of the colleges deeply affected.[19] James McGready wrote, describing some meetings held in Tennessee: "Little children, young men and women, and old grayheaded people, persons of every description, white and black, were to be found in every part of the multitude, pricked to the heart with clear, rational scriptural convictions, crying out for mercy in the most extreme distress. . . ."[20]

Finney's revival in Rochester was remarkable for the class of people brought under its influence. The leading citizens were the first to be moved, as we noted, with nearly all the lawyers, judges, physicians, merchants, bankers, and master mechanics of the city among the converts. In later efforts in that city his reaching of the lawyers was particularly outstanding.[21] His work in other areas, such as Evans Mills, denotes his effectiveness with the industrial workers and lower classes.[22]

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[16] Percy L. Parker (ed.), *The Heart of John Wesley's Journal* (New York: Fleming H. Revell Company, 1903), p. 199.

[17] Abram Lipsky, *John Wesley: A Portrait* (New York: Simon & Schuster, 1928), p. 159. J. Earnest Rattenbury, *Wesley's Legacy to the World* (Nashville: Cokesbury Press, 1929), p. 142.

[18] Benjamin R. Lacy, Jr., *Revivals in the Midst of the Years* (Richmond: John Knox Press, 1943), pp. 57–58.

[19] William Speer, *The Great Revival of 1800* (Philadelphia: Presbyterian Board of Publication, 1872), pp. 59, 85.

[20] *Ibid.*, p. 42.

[21] George T. Wright, *Charles Grandison Finney* (Boston: Houghton, Mifflin and Company, 1893), pp. 99, 102.

[22] *Ibid.*, pp. 30–31.

One of the historians of the revival of 1857 said of it: "It first captured the great cities, but it also spread through every town and village and country hamlet. It swamped schools and colleges. It affected all classes without respect to condition."[23]

Illustrative of the way in which Moody's revivals reached a cross section of society was his World's Fair Campaign in Chicago. Multitudes of all classes and conditions were saved, including professing Christians. Conversions were a daily occurrence, sometimes numbering scores in a single service. This was especially true in the theaters and the tents, where some of the lowest and vilest from the city slums were saved, as well as many wild, reckless visitors from afar.[24]

In England, the group that Moody reached in one place was described as follows: "The people were of all sorts, young and old, rich and poor, keen tradesmen, manufacturers, and merchants, and young ladies who had just left school, rough boys who knew more about dogs and pigeons than about books, and cultivated women."[25] In his audiences in Scotland were members of the nobility, professors from the university, and distinguished lawyers from the Parliament House.[26]

Chapman's revivals reached prisoners, colored people, and men and women from all possible professions and businesses.[27]

Torrey affirmed the following about his revivals: "All classes were reached. Members of the nobility were reached in some of the provincial towns; very many men prominent in business life; men known in political life; a very large number of middle-class people, forming the backbone of society; and many hundreds of the poorest, the most depraved and vicious; and a great many who call themselves agnostics or atheists have professed to accept

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[23] J. Edwin Orr, *The Second Evangelical Awakening in America* (London: Marshall, Morgan & Scott, 1952), p. 33.

[24] Hartzler, *op. cit.*, p. 254.

[25] John Hall and George Stuart, *The American Evangelists* (New York: Dodd & Mead, 1875), pp. 356–57.

[26] *Ibid.*, p. 49.

[27] Alexander and MacLean, *Charles M. Alexander,* pp. 208, 211, 214.

Christ in the different towns we have visited."[28] In his London effort many people who were members of the fashionable circles and the aristocracy were won to Christ, in some cases entire families. This was also true in other revivals led by Torrey.[29]

People of all classes attended Gipsy Smith's meetings—old, young, and middle-aged. His hearers included the fashionable inhabitants of the exclusive city districts, the middle-class citizen, the artisan, the domestic servant, the schoolchild, and the soldier. Not only the ignorant and uncultured were won, but also those whose minds were trained.[30]

Every conceivable type of humanity was included in Billy Sunday's alleged million converts. As Ellis affirms: "The college professor, the prosperous business man, the eminent politician, the farmer, the lawyer, the editor, the doctor, the author, the athlete, society woman, the college student, the workingman, the school boy and girl: all life is covered by the stream of humanity that has 'hit the sawdust trail'—a phrase which has chilled the marrow of every theological seminary in the land. But the trail led home to the Father's House."[31]

Elsewhere he suggested: "The housekeepers who seldom venture away from their homes, the mechanics who do not go to church, the 'men about town' who profess a cynical disdain for religion, the 'down and outs,' the millionaires, the society women, the business and professional men, the young fellows who feel 'too big' to go to Sunday school—all these, and scores of other types, could be found night after night in the barn-like wooden tabernacles which were erected for the Sunday meetings."[32]

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[28] George T. B. Davis, *Torrey and Alexander* (New York: Fleming H. Revell Company, 1905), pp. 229–30.

[29] *Ibid.*, pp. 217, 223.

[30] Rodney Smith, *Gipsy Smith* (New York: Fleming H. Revell Company, 1909), pp. 249, 328.

[31] W. T. Ellis, *Billy Sunday* (Philadelphia: The John C. Winston Company, 1914), p. 14.

[32] *Ibid.*, p. 18.

Sunday certainly reached a cross section of society. Of the Welsh revival one writer noted:[33]

> The Welsh revival has known no class boundaries. Miners in the collieries have been converted by scores, old difficulties in labor circles are being healed, outdoor sports have been abandoned for the sake of attending the meetings, prayer-meetings have been held even in bar-rooms, while proprietors of saloons have witnessed a great falling off in patronage. The Bishop of Llandaff came out in the press, bidding the movement God-speed. The Salvation Army has been working among the lower classes, but the Warden of St. Michael's College declares that those are to be pitied for their ignorance who do not think that "respectable people" do not need to be reached by this remarkable movement.

At Trecynon, for example, all sorts of men and women, from Tom Hughes the atheist to young girls whose lives were waiting to be molded, stood up before crowded pews and told with simple eloquence what new light had come to them.[34]

The colleges of Wales were greatly stirred by the revival. Professor Ellis Edwards of Bala College affirmed: ". . . that if ever he had seen the subduing, melting, abasing, elevating effects of divine power he saw them now. He speaks of the humility, love, and affection, tenderness and desire to help others, witnessed among his students, and tells how, after but a few prayer-meetings, there came confession of defects and sins, and men became like children in appeals for God to help, seeking with confidence a sight of Christ."[35]

Merchants, mothers, workmen, students, farmers, and schoolboys were among those reached by the Korean revival.[36]

It can therefore be demonstrated that each of these revivals has characteristically reached a cross section of society.

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[33] Solomon B. Shaw, *The Great Revival in Wales* (Chicago: S. B. Shaw, Publisher, 1905), pp. 77–78.

[34] Goodrich and others, *op. cit.*, p. 26.

[35] Shaw, *op. cit.*, p. 144.

[36] Goforth, *op. cit.*, pp. 24–27.

## *(15) The Improvement of Social and/or Political Conditions*

John Richard Green said, when discussing the results of the Wesleyan revival:[37]

> A yet nobler result of the religious revival, was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. It was not till the Wesleyan impulse had done its work that this philanthropic impulse began. The Sunday Schools established by Mr. Raikes of Gloucester at the close of the century were the beginnings of popular education. By writings and her own personal example Hannah More drew the sympathy of England to the poverty and crime of the agricultural laborer. A passionate impulse of human sympathy with the wronged and afflicted raised hospitals, endowed charities, built churches, sent missionaries to the heathen, supported Burke in his plea for the Hindoo, and Clarkson and Wilberforce in their crusade against the iniquity of the slave-trade.

Bready indicates that this revival was the central inspiration both of the abolition of the Empire slave trade (1807) and of the emancipation of Empire slaves (1833–34).[38]

Wesley hated war and tried to dissuade the British use of force against the colonies in America. He further taught and demonstrated the proper use of money and privilege, thus fostering improved social conditions.[39] Bready aptly sums up the hopes and fruitions of Wesley and his itinerant preachers:[40]

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[37] F. G. Beardsley, *Religious Progress Through Religious Revivals* (New York: American Tract Society, 1943), pp. 24–25.

[38] J. Wesley Bready, *This Freedom—Whence?* (New York: American Tract Society, 1942), p. 141.

[39] *Ibid.*, pp. 145–55.

[40] *Ibid.*, p. 137.

> Admittedly, their primary approach was the conversion of individual souls; but converted souls were "called" to be "co-laborers together with God" for the building of a society that hath foundations: a society based on the rock of Christian principles, not on the sands of political maneuver, economic cupidity or class hatred; a society wherein truth, equity, brotherhood, purity, peace, temperance and love, should possess the souls of men and express themselves in all social institutions. To a phenomenal degree, these despised itinerant preachers were the heralds of a true Christian democracy; for, more than history has yet realized, did they release influences which have affected profoundly the sanest movements for social emancipation throughout the English-speaking world.

The Great Awakening was instrumental in paving the way for national unity and freedom. The expansion of the newer denominations, particularly the Baptists and the Presbyterians, which the awakening fostered, paved the way for the tolerance of conflicting opinions and a broader conception of liberty of conscience. Religious liberty was fostered by the awakening.[41]

Historians of the movement in Pennsylvania and Virginia note the great influence of the newly awakened dissenting churches, especially the Presbyterian, on the struggle for independence and on the state and federal governments set up afterwards. The itinerations of Whitefield, Davies, Tennents, and others led to an inter-colony spirit, as did the migrations of the recently affected Scotch-Irish. Lacy documents his statement that the Great Awakening furnished the dynamic power to enable thirteen colonies to become a Christian nation.[42] The benign social and political influence of the Great Awakening is obvious in this affirmation by Beardsley concerning the revival's effect on the American Revolution: "The religious convictions of the American people, however, which so largely were called into being through the revival, served as a balance to the political revolution which resulted in independence and prevented it

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[41] Beardsley, *History,* pp. 68–69.

[42] Lacy, *op. cit.,* pp. 59–62.

from being hurled into that vortex of anarchy and ruin, in which the French Revolution was swallowed up."[43]

Whitefield's influence helped better social conditions. Though advocating the introduction of slavery into Georgia, he was tireless in his efforts to convert the slaves and to secure better treatment for them. He purchased land in Pennsylvania to build a Negro school and in 1740 published a letter to the inhabitants of Maryland, Virginia, and North and South Carolina about the abuse of Negroes. Whitefield's burning love for his orphans, and his fostering of the orphan school in Georgia,[44] created a humanitarian spirit from Georgia to New England that, according to Lacy, has survived in evangelical circles to this day.[45]

The Rev. James H. Hotchkin, in his *History of Western New York,* said of the revival of 1800:[46]

> The tide of infidelity, which was setting in with so strong a current, was rolled back, and Western New York was delivered from the moral desolation which threatened it. The general prosperity, the religious order, the benevolent and literary institutions, which constitute the glory and happiness of this section of the country, it cannot be doubted, are in no inconsiderable degree attributable to the change produced in the current of public sentiment, as the consequence of this extended revival of religion. The year 1798 is an era which should long be remembered in Western New York, as giving a character to this part of the State which laid a foundation for its large prosperity and improvement in all things useful.

Specific denominations felt anew their social responsibilities. The Presbyterians, for example, set up the Relief Fund for Disabled Ministers and the Widows and Orphans of Deceased Ministers. Their Board of Church Erection and the Committee on Freedmen became separate representative commissions.[47]

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[43] Beardsley, *History,* p. 69.

[44] Charles L. Thompson, *Times of Refreshing* (Chicago: J. S. Goodman, 1877), p. 53.

[45] Lacy, *op. cit.,* pp. 58–59.

[46] Speer, *op. cit.,* p. 53.

[47] *Ibid.,* p. 88.

After Finney's revivals in Rochester, New York, it was claimed that the whole character of the city was changed, and became known for its high moral tone, its strong churches, an evangelical and earnest ministry, and frequent and powerful revivals of religion. Those familiar with the city ascribed much of all the good that has characterized it to the shaping and controlling influence of Finney's first grand revival in that city. The "grog shops" were closed and a new impulse was given to every philanthropic enterprise.[48]

The social overtones of Finney's ministry are further implied by the fact that he would not become professor of theology at Oberlin until the trustees agreed to admit colored students.[49] He also fostered woman suffrage.[50]

In the early months of the revival occurring in 1858–59 in London, an attempt was made to evangelize and reclaim prostitutes who frequented the drinking dens and dancing rooms and streets of the West End. This work, which came to be known as the Midnight Meeting Movement, spread to other cities of Britain, and allegedly a thousand women were rescued within a year. Leaders also arose to fight the legalization of prostitution.[51]

Perhaps the most outstanding organization coming out of this revival was the Salvation Army. The group has a double ministry of evangelism and social uplift.[52] The revival of 1857 also gave great impetus to the work of the Young Men's Christian Association in America. This doubtlessly improved the social as well as the spiritual condition of many.[53]

Beardsley suggests that this revival in the United States served as a providential preparation to the Northern States for the Civil War: "During those dark and dreadful hours of trial and conflict it was religion alone, strengthened and deepened by

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[48] Wright, *op. cit.*, pp. 99–100.
[49] *Ibid.*, p. 133.
[50] Beardsley, *Religious Progress,* pp. 164–65.
[51] Orr, *op. cit.*, p. 120.
[52] *Ibid.*, pp. 120–22; Beardsley, *Religious Progress,* pp. 144–49.
[53] Beardsley, *Religious Progress,* pp. 139–42.

the mighty revival which had taken place a few years before, that sustained and consoled the nation."[54]

Orr sums up the social benefits of this revival in these words: "Socially, the Nineteenth Century Awakening gave birth to a litter of active religious and philanthropic societies, which accomplished much in human uplift, the welfare of children, the reclamation of prostituted women, of alcoholics, of criminals, and the development of social virtues."[55]

Moody's revival fostered temperance reform in the United States.[56] Through his educational institutions thousands of converts morally changed, and improvement to some extent in social conditions may be implied.

Through the large number of conversions and their influence on local areas, Chapman's revivals also had some improving effects upon social conditions.[57]

R. A. Torrey's meetings for businessmen during his effort in London allegedly had overtones for many years in that city's commercial life. Even the discipline problem in the public schools was lessened after his efforts to reach the children in mass meetings. The fact that many drunkards were reached with the Gospel would imply a certain amount of social improvement.[58]

Gipsy Smith's efforts with underprivileged people, especially in his earlier days, leading to the conversion of many, must have helped to some extent the social conditions in the slum areas. Specific instances of his ministry's being used to improve some person's social conditions are not hard to find. The Gipsy Gospel Wagon Mission must have helped improve the educational standing of many gipsies as well as their spiritual condition.[59]

Wherever Billy Sunday went, a great temperance awakening followed. In eleven of fifteen Illinois towns where he campaigned, "dry" victories were won at the next election. Fifteen

[54] *Ibid.,* pp. 168–69.
[55] Orr, *op. cit.,* p. 56.
[56] Beardsley, *Religious Progress,* p. 132.
[57] Alexander and MacLean, *op. cit.,* p. 216.
[58] Davis, *op. cit.,* pp. 96, 217–19, 221.
[59] Smith, *op. cit.,* pp. 123–24, 187–89, 224–25.

hundred saloons were put out of business in a single day in Illinois, largely as the result of this work, according to his biographer.[60] During the Sunday campaign in Johnstown, ten thousand men in a meeting organized themselves into a Billy Sunday Anti-Saloon League.

While Billy Sunday was there, the Pittsburgh City Council adopted a resolution of appreciation which said, among other things, that they were "convinced of the immense good which has been accomplished through his work for morality, good citizenship and religion. . . ."[61]

One minister wrote of the effect of the Welsh revival in his community: "The revival has changed the entire character of the town and its surroundings. The churches have been saturated by the influence of the Holy Spirit. Public-houses have been neglected, the football teams have been abandoned, the billiard table has been ignored, gambling given up, foul literature has been done away with, books on hypnotism and skepticism have been burned, foul language we hear none, prayer-meetings are held day and night among the colliers of the district."[62]

At the Quarter Session for the county of Glamorgan, the judge was able to announce that the calendar was the lightest for twenty years, and that of the eleven cases only one was serious. Furthermore, many people were devoting their energies to the establishment of rescue homes for the unfortunate victims of men's lust.[63]

In Hardy, the miners voluntarily taxed themselves to build an institute, public hall, library, and reading room. By their express request, the money was to be deducted from their wages on payday.[64]

In Rhondda Valley, for another example, a pastor called attention to the habit of the people to make purchases late on Saturday nights, thus keeping shopkeepers and assistants working

[60] Ellis, *op. cit.*, pp. 80–81.
[61] *Ibid.*, p. 192.
[62] Shaw, *op. cit.*, p. 115.
[63] *Ibid.*, p. 59.
[64] Goodrich and others, *op. cit.*, p. 63.

past midnight and grocery carts delivering goods until the early hours on Sunday. The people were willing to listen to the claims of their fellow men, and all present at the meeting quickly bound themselves to shop before nine o'clock on Saturday night.[65]

In south Wales a solicitor gave up his appointment as legal adviser to the brewers and thereby sacrificed ten thousand dollars annually.[66]

The effect upon business and general social conditions of many can be clearly seen from the following from one of the newspapers: "Consensus of opinion among Abertillery tradesmen is that the revival will eventually be good for trade all round. One of the largest drapers in the county said a day or two ago that a man purchased a piece of linoleum and walked out of the shop gladly exclaiming, 'But for the revival I should not have been able to buy this.' "[67] The testimony of Mr. David Davies, justice of the peace and chairman of the Maesteg Council, is worthy of special notice:[68]

> As regards sobriety, there is a remarkable improvement throughout the district. A brewer's traveller admitted to a friend of mine that his returns have fallen seventy-five percent. The "tone" of the district has undergone a great change, the street language being much improved. . . . There is practically no police work now, as quarrelling and drunkenness seem to be almost at an end. . . . I know dozens of men who had previously simply squandered their money, but who are now spending it on food and clothing for their families. Children who before could not attend Sunday-school for the want of decent clothing and cleanly attention are now flocking to the schools, well shod, neatly clothed, and with clean hands and faces. I have lived here all my life, but have never seen the houses and the children so well cared for.

The improvement of social conditions brought about by the Welsh revival is apparent.

[65] Shaw, *op. cit.*, p. 143.
[66] *Ibid.*, p. 150.
[67] *Ibid.*
[68] Goodrich and others, *op. cit.*, pp. 92–93.

Illustrative of the social impact of the Korean revival was the robber-band leader who came to one of the revived churches out of curiosity, became converted, then went straight to the magistrate and gave himself up to receive justice.[69]

Also, the change in mothers-in-law was a favorable effect in the social condition of many. Their diligence and decrease in temperamentality was especially impressive since many had been terrors whose daughters-in-law frequently gained relief only through suicide.[70]

It has therefore been demonstrated that each of these revivals has to some extent been typified by an improvement of social and/or political conditions.

## *(16) Uplifting of Moral Standards*

In May, 1743, a document, the partial title of which was *The Nature, Design, and General Rules of the United Societies in London, Bristol, Kingswood, and Newcastle-upon-Tyne . . .* was published over the names of John and Charles Wesley. This was to be the chart by which every Methodist was to steer. No Methodist was to swear, break the Sabbath, buy or sell spirituous liquors, or drink them except in case of extreme necessity. He was not to fight, brawl, smuggle or help smuggle, give or take usury, wear gold or costly apparel, or take any diversion that could not be used in the name of the Lord Jesus. Nor should he engage in unprofitable conversation, and particularly he should not speak evil of magistrates and ministers. He was forbidden to sing songs or to read books not tending toward the knowledge or love of God, nor should he allow himself to sink into softness or self-indulgence, or to borrow where he saw no probability of repaying.[71]

Basically there were three rules, which may be briefly stated as (1) Do no harm, (2) Do good, (3) Attend the ordinances

[69] Goforth, *op. cit.*, p. 11.
[70] *Ibid.*, p. 20.
[71] Lipsky, *op. cit.*, pp. 180–81.

of God. These rules were observed faithfully in the Methodist Societies.[72] Of this revival Bready correctly affirms: "A new faith therefore was creating a new awareness of moral evil and social sin, which long had been accepted as normal and necessary expressions of the 'natural order' of things."[73]

From the beginning the revival, in the face of much contempt, marshaled all its forces against the organized liquor traffic, which it considered a great source of the vast amount of personal and social degradation. Bready says that "Wesley became the most effective temperance advocate the English-speaking world has yet reared."[74]

Wesley's re-assertion of the Christian ethic also was evident and fruitful in legal, political, and state affairs as well as in economics.[75] The total moral uplift of the Wesleyan revival was very great. As Fitchett notes, "The true awakening of the religious life of the English-speaking race dates from Wesley. To say that he re-shaped the conscience of England is true, but it is only half the truth. He recreated it! It was dead—twice dead; and through his lips God breathed into it the breath of life again."[76]

Jonathan Edwards noted during the Great Awakening in his area that the young people gave up their frolics, night walking, impure language, and lewd songs. Young and old abandoned drinking habits, profanity, and extravagance. The Lord's Day was observed religiously, and old grudges and differences were put away.[77] A loose, careless person could scarcely find a companion in the whole neighborhood.[78]

Edwards concluded that the good effects of the Great Awakening, just as of the earlier work in Northampton, far outweighed

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[72] Rattenbury, *op. cit.,* pp. 112–13.

[73] Bready, *op. cit.,* p. 159.

[74] *Ibid.,* p. 160. He substantiates his assertion on pp. 160–62.

[75] *Ibid.,* pp. 162–71.

[76] Dr. W. H. Fitchett, a biographer of Wesley, quoted in Beardsley, *Religious Progress,* p. 25.

[77] Beardsley, *History,* p. 52.

[78] Jonathan Edwards, *A Narrative of Many Surprising Conversions in Northampton and Vicinity* (Worcester: Moses W. Grout, 1832), p. 18.

the evil. He noted that vicious behavior on the part of young people which not even the laws and the vigilance of magistrates and civil officers had been able to restrain had dropped away. So great was the moral uplift that Edwards believed that the New Jerusalem in this respect had begun to come down from heaven.[79]

Lacy credits the Great Awakening with the development of a middle class whose moral conscience was quickened toward all such customs as drinking, gambling, Sabbath desecration, and profligacy. The new converts themselves tried to live more purely and set a standard for purer living by others.[80]

The revival of 1800 was conspicuous for the moral uplift that it brought. Of the effect in North Carolina it was affirmed: "The face of the public, in point of morals, is evidently changed for the better, even in those places where the good work has not reached."[81] The Rev. George A. Baster, visiting revived sections, had this to say about Kentucky:[82]

> On my way I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were as remarkable for sobriety as they had formerly been for dissoluteness and immorality. And indeed I found Kentucky to all appearances the most moral place I had ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country. Upon the whole, I think the revival in Kentucky the most extraordinary that has ever visited the church of Christ; and all things considered, it was peculiarly adapted to the circumstances of the country into which it came. Infidelity was triumphant and religion was on the point of expiring. Something extraordinary seemed necessary to arrest the attention of a giddy people who were ready to conclude that Christianity was a fable and futurity a delusion. This revival has done it. It has confounded infidelity and brought numbers beyond calculation under serious impressions.

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[79] Arthur C. McGiffert, Jr., *Jonathan Edwards* (New York: Harper & Brothers, 1932), p. 64.

[80] Lacy, *op. cit.*, p. 58.

[81] Speer, *op. cit.*, p. 46.

[82] Quoted in Beardsley, *History*, pp. 95–96.

The Rev. David Rice in a sermon before the Kentucky Synod in 1803 said of the beneficent effect of the revival in that area:[83]

> A considerable number of individuals appear to me to be greatly reformed in their morals. This is undoubtedly the case within the sphere of my particular acquaintance. Yes, some neighborhoods noted for their vicious and profligate manners, are now as much noted for their piety and good order. Drunkards, profane swearers, liars, quarrelsome persons, etc., are remarkably reformed. The songs of the drunkard are exchanged for the songs of Zion; fervent prayer succeeds in the room of profane oaths and curses; the lying tongue has learned to speak truth in the fear of God, and the contentious firebrand is converted into a lover of peace.

Beardsley notes that the beginnings of temperance reform in this country were co-incident with the awakening of 1800.[84]

Of Finney's early revivals, beginning at Evans Mills, Wright says: "In the course of a few weeks almost the entire community was converted, and the whole moral and religious character of the place was changed. The lowest tavern of the village, which had been the favorite resort of revelry and blasphemy, became, through the conversion of the bar-tender himself, a regular place of assembly for prayer and praise, and the surrounding neighborhoods caught the spirit and passed through a like moral revolution."[85]

Open immorality was banished from Rome, New York, after Finney's revival there. One man said that the moral state of the people was so greatly changed that it did not seem like the same place.[86]

After his revival in Rochester, the courts and prisons bore witness to its good effect. There was a wonderful falling-off in crime; the courts had little to do, and the jail was nearly empty for years afterwards. The only theater in the city was converted

[83] Quoted in Speer, *op. cit.*, pp. 63–64.
[84] Beardsley, *Religious Progress,* p. 124.
[85] Wright, *op. cit.,* p. 31.
[86] *Ibid.,* p. 49.

into a livery stable, the only circus into a soap-and-candle factory. The whole character of the city was changed.[87]

Beardsley notes about Finney's impact on the temperance-reform movement: "The great revival movement which, under the leadership of Charles G. Finney, swept over the country about 1830 visiting fifteen hundred communities and resulting in over one hundred thousand conversions, gave a great impetus to the cause of total abstinence."[88] One of Finney's converts, Theodore D. Weld, greatly promoted the temperance cause.

By April 8, 1858, during the revival of 1857, such had been the improvement in the morals of Louisville, Kentucky, and such were the reports from the rest of Kentucky and other states that it was thought by the press that the millennium had arrived at last. Drunkenness and prostitution declined sharply.[89] These results may be justifiably deduced as being common.

After Moody's meetings in New York City, *The New York Times* said:[90]

> Whatever philosophical skeptics may say, the work accomplished by Mr. Moody in this city for private and public morals will live. The drunken have become sober, the vicious virtuous, the worldly and self-seeking unselfish, the ignoble noble, the impure pure, the youth have started with generous aims, the old have been stirred from grossness. A new hope has lifted up hundreds of human beings, a new consolation has come to the sorrowful, and a better principle has entered the sordid life of the day through the labors of these plain men.

Chapman's revivals gave a moral uplift to the communities in which he labored through individual converts. Many times his revivals stirred whole communities morally.[91]

The moral uplift from Torrey's revivals was also felt mainly through specific persons.[92] Torrey was noted for his staunch and

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[87] *Ibid.*, pp. 99–100.
[88] Beardsley, *Religious Progress,* pp. 127–28.
[89] Orr, *op. cit.,* pp. 57, 110–12.
[90] Quoted in Beardsley, *History,* p. 270.
[91] Alexander and MacLean, *op. cit.,* pp. 208, 216.
[92] Davis, *op. cit.,* pp. 84, 105.

fearless denunciation of worldliness and all forms of sin. In plain terms he denounced dancing, card-playing, theater-going, drinking, and smoking.[93] On at least one occasion he brought about the closing of a certain dancing club.[94]

Gipsy Smith has been described as a "persuader of men to be decent."[95] There is bound to be moral uplift to some extent when many seek to be filled with the Spirit as others gain victory over besetting sin, backsliders seek restoration, and sinners become converted.[96]

Ellis notes the moral uplift and beneficent influence of Billy Sunday's revivals as follows:[97]

> Tens of thousands of those men were husbands—hundreds of whom had been separated from their wives and children by sin. Now, in reunited homes, whole families bless the memory of the man of God who gave them back husbands and fathers. Other tens of thousands were sons, over many of whom parents had long prayed and agonized. It would be hard to convince these mothers whose sons have been given back to clean living and to Christian service that there was anything seriously wrong with Mr. Sunday's language, methods, or theology. Business men who found that a Sunday revival meant the paying up of the bad bills of old customers were ready to approve a man whose work restored integrity in commercial relations.

After Sunday's visit to the University of Pennsylvania, several whole fraternities took action leading to higher living in every line. Drink was completely excluded from class banquets. Sunday helped many give up evil practices.[98] Beardsley writes of him: ". . . Few men have been more successful than he in reaching men, and especially sin-hardened men, with the message of the

[93] *Ibid.*, p. 248.

[94] Robert Harkness, *Reuben Archer Torrey* (Chicago: Bible Institute Colportage Association, 1929), p. 70.

[95] G. C. Loud, *Evangelized America* (New York: Dial Press, 1928), p. 266.

[96] Smith, *op. cit.*, p. 228.

[97] Ellis, *op. cit.*, p. 14.

[98] *Ibid.*, pp. 356–58.

gospel. Under his labors thousands have been converted, communities have been revolutionized, and in many places saloons have been voted out and obliged to discontinue their business."[99]

It was said of the Welsh revival, in regard to the whole principality, "Profanity silenced, public-houses deserted, theaters closed, betting books burned, football teams disbanded, police courts idle, family feuds pacified, old-standing debts paid, sectarianism and ecclesiasticism submerged, the family altar re-erected, and Bible study became a passion—it is certainly a wonderful record."[100]

Striking evidence of the effect of the revival in the villages surrounding Wrexham occurred when the Wrexham County Petty Sessions magistrates, who generally sat for two or three hours, concluded their business in one hour; there was not a single case of drunkenness to be tried.[101] In Amman Valley, the owners of the drinking establishments said that their business had been reduced by one-third.[102]

Employers said that the quality of the miners' work improved; waste was less, and the men went to their daily toil with a new spirit of gladness. There was less drinking, less idleness, and less gambling. As one writer suggested:[103]

> Men record with almost incredulous amazement, how one football player after another has foresworn cards and drink and the gladiatorial games, and is living a sober and godly life, putting his energy into the revival. More wonderful still, and almost incredible to those who know how journalism lives and thrives upon gambling, is the fact that the most conservative daily paper of South Wales has devoted its columns day after day to reporting and defending the movement which declares war to the death against both gambling and drink.

In the Welsh revival even the horses in the mines were puzzled.

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[99] Beardsley, *History,* p. 331. Also see Beardsley, *Religious Progress,* p. 135.

[100] Shaw, *op. cit.,* p. 65.

[101] Goodrich and others, *op. cit.,* p. 87.

[102] *Ibid.,* p. 89.

[103] *Ibid.,* p. 62.

One manager noted: "The haulers are some of the very lowest. They have driven their horses by obscenity and kicks. Now they can hardly persuade the horses to start working, because there is no obscenity and no kicks."[104]

The uplift in moral standards was evident in many individual cases presented by the one writing up the Korean revival. The following examples will illustrate.

One doctor had boasted that he had one of the most honest cooks in Korea. (Cooks do the marketing there.) When the cook was convicted by the Holy Spirit, he admitted: "I have been cheating the doctor all the time; my house and lot have been secured by cheating the doctor." The cook sold the home and paid the doctor in full.

A war correspondent, Mackenzie, was cheated by a boy out of less than four dollars. When the boy became convicted in his heart, he walked eighty miles and had a missionary send the money back to Mr. Mackenzie.

A man who had a wife and one son in one place left them and became rich in another city. There he married another woman, and by her had two daughters. After he was converted, he arranged for the support of this woman and her daughters and went back to his lawful wife.[105]

Each of the revivals treated has been characterized by an uplifting of moral standards.

## *(17) Opposition to Revivals*

George Bourne described Wesley's opposition as follows:[106]

> The public attention was soon drawn to the leader of the party: thus many weak-headed people wished to persuade the government, that he was an agent for the pretender; a Frenchman, and a Jesuit; and his disciples Papists and seditious: in a

[104] *Ibid.*, p. 46.

[105] Goforth, *op. cit.*, pp. 9–11.

[106] George Bourne, *The Life of the Rev. John Wesley, A.M.* (Baltimore: George Dobbin & Murphy, 1807), pp. 130–31.

short time they declared that he had been fined for selling gin contrary to the statute; and lastly they upbraided him as an idiot, a driveller, and an illiterate enthusiast.

His opponents in general, derived little credit from the manner in which they attacked him: their heads and their hearts in this controversy appear very contemptible. They strived to inflame the resentment of the populace against him by slander and defamation. The magistrates joined the throng, and manifested dispositions which would have done honour to the Roman Inquisitors. They refused to take informations, to grant warrants, and thus encouraged the brutality of the ignorant, irreligious and riotous multitude: in addition to this, these distributors of justice, sworn to see the laws executed, not only refused to protect them from assault, and to punish the "sons of Belial," but actually professed their delight and gratification with the enormities of the mob, and with all their illegal deeds.

During the first three decades of the revival, the riotous interference of mobs was almost continuous. On innumerable occasions the meetings of the Wesleys, Whitefield, and the itinerant preachers were attacked by drunken, brawling rabbles armed with clubs, whips, clods, bricks, stones, stink bombs, wildfire, and rotten eggs. Not infrequently the attackers burned or tore down houses, destroyed or stole the furniture of the revival's followers. Opposition came not only from the rabble but from magistrates and very commonly from the clergy.[107]

On every hand arose critics of the Great Awakening condemning both its theory and its practical consequences. As Edwards remarked, there was "no such thing as being neuters."[108]

In the Middle Colonies, opposition to the revival created a schism among the Presbyterians. The opposition of Chauncey and others mounted, and helped discredit the revival.[109] In the South, particularly in Virginia, the work was carried on principally by laymen in the face of more or less opposition from the

[107] Bready, *op. cit.*, pp. 122–23.
[108] McGiffert, *op. cit.*, p. 61.
[109] Beardsley, *History*, pp. 58, 61.

established church.[110] Thus opposition was typical in the Great Awakening.

One man wrote of the revival of 1800: "The combined hordes of deists, hypocrites and formalists are generally opposed to it."[111] In nearly every place there were numbers who discountenanced and opposed the work.[112]

The antagonism to Finney in Auburn, New York, was so violent that a large number of influential members of the church in which Finney was assisting withdrew from the congregation. Most of them were allegedly unconverted. Another Presbyterian church was founded, with Finney's opponents as the chief supporters. Years later many of them were converted under Finney.[113]

General suspicion of Finney's methods and work prevailed beyond his immediate field of labor, and much was evident in central New York. This opposition culminated in a convention of representative ministers which assembled at New Lebanon, New York, in July, 1827. Lyman Beecher and Asahel Nettleton, prominent leaders in the revival efforts that had been very successful in New England, took chief responsibility in endeavoring to check the evils that threatened to attend the spread of what were supposed to be Finney's ideas and methods of revival work. The results of the convention, made up of representative Congregational and Presbyterian ministers, were not unfavorable to Finney, and eventually a truce was signed between the followers of Nettleton and Beecher and the friends of Finney.[114]

Criticism of and opposition to the revival of 1857 came from Roman Catholic and Anglo-Catholic circles, and from the Unitarians, particularly the Rev. Theodore Parker of Boston. Critics, unable to charge the revival with fanaticism or hysteria, contented themselves by declaring that a revival that filled other churches but not their own could not be of divine origin.

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[110] *Ibid.*, pp. 44.
[111] Speer, *op. cit.*, p. 59.
[112] *Ibid.*, p. 22.
[113] Wright, *op. cit.*, p. 52.
[114] *Ibid.*, pp. 57–95.

The strongest attack came from Parker, who held views almost too liberal even for the Unitarians. His sermon on "True Revivals" was summarized in the press: "Park Street Church, Pro-Slavery, the Democrats, the President, Prayer Meetings, and Prayer itself received the benefits of Mr. Parker's deepest denunciation; and Mormonism, Spiritualism, and Emersonianism were commended equally without stint."[115] Boston was, apparently, the only place where the revival stirred up violent controversy. The work was less there than in other large cities.[116]

Moody's opposition frequently melted in the areas where his revivals were held. When the critics came and saw the work, they soon assumed a respectful attitude.[117]

Chapman also met opposition to his revivals. In Galesburg, Illinois, for example, they had an uphill fight, chiefly because of strong Universalist influence that had crept in unawares through a member of the committee.[118]

Torrey frequently faced opposition. Sometimes a questioner would interrupt a sermon, or during a "question box" period an infidel would launch a verbal attack.[119] On at least one occasion his denunciation of dancing raised a storm of opposition.[120]

In Gipsy Smith's days of growing success in revival work, his open-air meetings several times ended in riots, instigated largely by Irish Catholics who strongly opposed his work. His work in New York was not favorably viewed at first by some of the Methodist Episcopal ministers of the city, but that opposition melted away.[121]

The forces of evil made an elaborately organized and abundantly financed assault on Billy Sunday. He was usually preceded and followed in his campaigns by systematic attacks aiming to

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[115] Quoted in Orr, *op. cit.*, p. 105.

[116] *Ibid.*, pp. 103–12.

[117] Hall and Stuart, *op. cit.*, pp. 368–69.

[118] Alexander and MacLean, *op. cit.*, p. 218.

[119] Harkness, *op. cit.*, pp. 65–66, 70–71.

[120] Davis, *op. cit.*, p. 82.

[121] Smith, *op. cit.*, pp. 108–10, 200–2.

undermine and discredit him. A weekly paper issued in Chicago appeared to be devoted wholly to his disparagement.

Many ministers publicly attacked him. They objected to evangelism in general, or to his methods, or to his forms of speech, or to his theology. In one large city where the ministers of one denomination had publicly issued a statement disapproving of Sunday, that denomination subsequently suffered seriously in public estimation. The steadily increasing volume of criticism of the commercialization of the Sunday campaigns was perhaps the largest single influence in narrowing the activities of his later years.[122]

The opposition of the liquor interests was typical in his New York campaign, where these interests boasted before the campaign: "We'll pull Billy Sunday's cork in New York." But there were 98,264 trail-hitters in that effort. The opposition by the liquor interests usually came to naught.[123]

One night one hundred fifty men and women assembled in a square for a musical procession, which was somewhat popular during the Welsh revival. As the procession marched past a hotel, a young lady started the song *Bydd canu un y nefoedd* ("There Will Be a Song in Heaven"). On the return journey, made in some places through snow six inches deep, the crowd stopped near the hotel singing *Deolch Iddo* ("Thanks Be to Him"). As soon as the hymn was finished, the street was filled with the sound of dance music emitted by a powerful gramophone placed in the front window of the hotel. The sound was immediately drowned out by the volume of *Yn ydyfrcedd mawr a'r tonau* ("In the Waves and Mighty Waters"), and the singers resumed their way.[124] This incident illustrates the type of opposition encountered during the Welsh revival.

A Korean pastor, jealous because the revival had not started in the Methodist Church, got all the high-school boys to oppose it and to resist all public confession as from the devil. His opposition was soon broken.

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[122] Ellis, *op. cit.*, pp. 188–95.

[123] *Ibid.*, pp. 511–13.

[124] Shaw, *op. cit.*, pp. 131–32.

Heathen also opposed the Korean revival, clans opposed it, and the Japanese openly persecuted those who promoted it.[125]

Thus opposition has been characteristic of all twelve of the revivals studied here, as have been the other characteristics pertinent to the impact of these revivals on society in general: a widespread interest in religion, reaching a cross section of society, improvement of social and/or political conditions, and the uplifting of moral standards.

[125] Goforth, *op. cit.*, pp. 17, 18, 30–31.

CHAPTER IV

# The Impact of Revivals Upon Christians

So far we have considered two characteristics pertinent to the impact of revivals on non-Christians and five pertinent to their impact on society in general. This chapter will discuss three characteristics that are pertinent to the impact of revivals on Christians: the impetus toward evangelization and missionary endeavor, the impetus toward Christian education, and the greater general consistency of Christians.

## *(18) The Impetus Toward Evangelization and Missionary Endeavor*

According to Rattenbury the success of Methodism has always been due to her missionary inspiration and her simple, practical methods of gathering people into religious fellowship. Missionary zeal has counted most of all. Methodist missions are the glory of Methodism, and most other British missionary societies are the direct result of the Wesleyan revival or have received great vitalization from it.[1]

The great impetus to evangelization and missionary endeavor fostered by the Wesleyan revival is evidenced by the fact that by the time of Wesley's death there were enrolled in the Methodist societies in Britain and in the colonies in North America and the West Indies five hundred fifty itinerant preachers and one

[1] J. Ernest Rattenbury, *Wesley's Legacy to the World* (Nashville: Cokesbury Press, 1929), pp. 152–53.

hundred forty thousand members. To the influence of this mighty quickening movement may be traced the founding in 1804 of the British and Foreign Bible Society, the formation in 1799 of the Church Missionary Society, and the organization in 1795 of the London Missionary Society.[2]

During the Great Awakening, revivals among the Indians at Stonington, Connecticut, and at Westerly, Rhode Island, resulted in the extinction of heathenism among them.[3] David Brainerd, a convert of the revival, began his labors among the Indians of Connecticut, Pennsylvania, and New Jersey, in 1743. The *Memoirs of Brainerd,* prepared after his untimely death by Jonathan Edwards, greatly stimulated missionary activity. Henry Martyn read them and became the father of modern missions in India.

The Rev. Eleazar Wheelock of Lebanon, Connecticut, who was active in the Great Awakening, was also an effective worker in promoting the evangelization of the Indians. And Edwards himself did much for the evangelization and instruction of the Indians.[4]

Beardsley asserts that the interest in foreign missions in America was a direct result of the awakening of 1800.[5] This will not be found difficult to believe. Samuel J. Mills, Judson, Rice, Nott, Newell, Hall, and others whose prayer meeting led to the beginning of the American Board of Commissioners for Foreign Missions, 1810, were almost all converts of this awakening. Home missions also received fresh impetus from the revival. For the furtherance of evangelizing efforts, tract and Bible societies were formed. The American Bible Society was founded in New York City in 1816, chiefly through the efforts of Samuel J. Mills, founder of the American Board.[6]

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[2] F. G. Beardsley, *Religious Progress Through Religious Revivals* (New York: American Tract Society, 1943), pp. 23–24.

[3] F. G. Beardsley, *History of American Revivals* (New York: American Tract Society, 1904), p. 67.

[4] Beardsley, *Religious Progress,* pp. 68–69.

[5] *Ibid.,* p. 76.

[6] Beardsley, *History,* pp. 104–6.

The committee of the General Assembly of the Presbyterian Church observed that the desire for spreading the Gospel among the destitute inhabitants on the frontiers, among the blacks, and among the savage tribes rapidly increased in the time of the revival. Missions among the Presbyterians became much more extensive. Speer says that The Board of Home Missions of the Presbyterian Church was a monument of this revival, and the beginnings of the Presbyterian Board of Foreign Missions were evidenced in 1802.[7]

The Rev. Dr. Heman Humphrey, long the president of Amherst College, wrote in *Revival Sketches*:[8]

> Thus the glorious cause of religion and philanthropy has advanced till it would require a space which cannot be afforded in these sketches, so much as to name the Christian and humane societies which have sprung up all over the land within the last forty years. Exactly how much we at home and the world abroad are indebted for these organizations, so rich in blessing, to the revivals of 1800, it is impossible to say, though much in every way—more than enough to magnify the grace of God in the instruments he employed, in the immediate fruits of their labors, and the subsequent harvests springing from the good seed. . . . It cannot be denied that modern missions sprung out of these revivals. The immediate connection between them, as cause and effect, was remarkably clear in the organization of the first societies which have since accomplished so much, and the impulse which they gave to the churches to extend the blessings which they were diffusing, by forming the later affiliated societies of like aims and character, is scarcely less obvious.

The great revivals of Finney stimulated an interest in missions at home and abroad.[9] Because of Finney's theological views and abolition sympathies, missionary societies refused to commission Oberlin graduates. The situation continued until 1846,

[7] William Speer, *The Great Revival of 1800* (Philadelphia: Presbyterian Board of Publication, 1872), pp. 67–77, 79.

[8] Quoted in *ibid.*, pp. 56–57.

[9] Beardsley, *Religious Progress,* pp. 77–78.

when the American Missionary Association was organized and sent Oberlin graduates by the scores to the home and foreign fields.

The revival of 1857 stimulated missionary endeavor throughout the world.[10] It helped lay the foundations of the modern international and interdenominational missionary structure. The International Missionary Council is dated by Dr. Kenneth Scott Latourette directly to the Liverpool Conference in 1860, which consisted of friends of the revival,[11] and revivals also began in mission areas under the stimulus of the revival of 1857.[12]

George Grenfell, great Baptist pioneer and missionary statesman to the Congo, received his earliest religious impressions on the wave of this revival. Mary Slessor of Calabar, West Africa, was converted in Dundee during the continental phase of this revival. Christina Forsyth of Fingoland, South Africa, was converted in 1859. James Chalmers, missionary to Indonesia, was converted in the Highland revival of 1859 in Inverary. Timothy Richard of China was converted in 1859, and James Gilmour of Mongolia in Glasgow about 1862.[13]

The work of established societies was revived and new societies for missionary advancement were formed in the 1860's as outgrowths of the revival of 1857. Hudson Taylor applied the prayer, faith, and action principles of the awakening to the need of China, and the China Inland Mission became the extension of that great revival into the evangelization of the world's most numerous people. The example of this mission had a profound effect upon the world-wide missionary program. Interdenominational faith missions and other interdenominational societies sprang up rapidly. This revival set the fashion.[14] As

[10] J. Edwin Orr, *The Second Evangelical Awakening in America* (London: Marshall, Morgan and Scott, 1952), p. 124.

[11] Latourette, *History of the Expansion of Christianity,* IV, p. 105, quoted in Orr, *op. cit.,* p. 125.

[12] *Ibid.,* pp. 125–26.

[13] *Ibid.,* pp. 126–27.

[14] Orr, *op. cit.,* pp. 127–29.

Orr summarizes it: "Evangelistically, the Awakening of the nineteenth century revived the older agencies raised up by the Evangelical Revival of the previous century. It also created new organizations of a permanent character, and increased the efforts of all Christians to fulfill the Great Commission to preach the Gospel to every creature, at home and abroad."[15]

Moody's revivals also gave impetus to missions at home and abroad. His interest took shape in the missionary conferences held at Northfield, the organization of the Student Volunteer Movement to secure the enlistment of college young people in missions as their lifework, and the establishment in Chicago of the Bible Institute for Home and Foreign Missions (now the Moody Bible Institute).[16]

Wilfred Grenfell as a young student of medicine determined in one of Moody's meetings to "make religion a real effort or frankly to abandon it." His remarkable medical missionary work in Labrador shows he did not abandon religion.[17]

Moody's meetings in Belfast resulted in the decisions by ninety young men to offer themselves for missionary work.[18] As an illustration of the increase of evangelization, at a large, influential meeting of Christian workers held in Cookstown, Ireland, it was resolved to visit the town, distribute tracts, and invite all to the meetings. The plan was followed with marked success.[19]

Chapman and Alexander both personified and emphasized soul-winning, and some of their converts became outstanding soul-winners. Wherever the Pocket Testament League spread to, many souls were won to Christ.[20]

The keynote of Torrey's work in South London was the

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[15] *Ibid.*, p. 156.

[16] Beardsley, *Religious Progress,* pp. 77–78.

[17] *Ibid.*

[18] John Hall and George Stuart, *The American Evangelists* (New York: Dodd & Mead, 1875), p. 372.

[19] *Ibid.*, p. 389.

[20] Alexander and MacLean, *Charles M. Alexander,* pp. 184, 212, 213, 214.

intense enthusiasm with which hundreds of Christian people engaged in personal soul-winning.[21] A woman who left her home in Scotland to attend the meetings for a few days became so interested that she devoted herself day and night for nearly three months to doing personal work. She was the means of leading more than a hundred persons to accept Christ before she returned to her native land. Another man returned to his home in Ireland and started a series of drawing-room revival meetings, and in addition gave Gospel talks to men in a neighboring schoolhouse.[22]

One woman set herself to work at the beginning of the campaign on one family. The result was that the father, the mother, and three children, all of ripe age, came to a knowledge of Christ.[23]

Gipsy Smith's work as the missioner of the National Free Church Council, as well as his other campaigns, promoted evangelism on the part of those participating in his meetings, and at least indirectly influenced missionary effort.[24] This was also true of the Gipsy Gospel Wagon Mission.[25]

Billy Sunday was called the dean of evangelists. Many went into evangelistic work through his leadership, and his Billy Sunday Clubs promoted evangelism greatly.[26] During the last three years of his life, count was kept of men who told him personally that they had been led into full-time service for Christ by him. During those three years, four hundred twenty-eight men who declared that they had been converted at his meetings were then ministers, missionaries, evangelists, or rescue-mission work-

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[21] George T. B. Davis, *Torrey and Alexander* (New York: Fleming H. Revell Company, 1905), p. 208.

[22] *Ibid.*, p. 213.

[23] *Ibid.*, pp. 222–23.

[24] Rodney Smith, *Gipsy Smith* (New York: Fleming H. Revell Company, 1909), pp. 309, 313–28.

[25] *Ibid.*, pp. 224–26.

[26] W. T. Ellis, *Billy Sunday* (Philadelphia: The John C. Winston Company, 1914), p. 440.

ers.[27] This greatly advanced the cause of evangelization and missionary endeavor.

The cause of evangelization was also given impetus by the Welsh revival, as is demonstrated by the fact that many of its converts banded together to reach their comrades in sports or business.[28]

Personal soul-winning was a very prominent characteristic of the Korean revival. At the Presbyterian Assembly at Seoul it was decided to send missionaries to Shantung, China. When the call came for volunteers the whole assembly rose and volunteered, and when four were selected, the others seemed to envy them.[29]

That demonstrates the motivation for missions created during the Korean revival. Thus each of the twelve revivals has given impetus to evangelization and missionary endeavor. Some further consideration of this characteristic appears below in the study of the greater general consistency of Christians, since both are closely related.

## *(19) The Impetus Toward Christian Education*

To the influence of the Wesleyan revival may be traced the evolution of the Sunday school, the establishment in 1799 of the Religious Tract Society, and the founding in 1804 of the British and Foreign Bible Society.[30] Each of these has been a great force for Christian education. The Methodists in England and the United States were the leaders in the Sunday-school movement, and the Wesleys and Bishop Asbury supported the movement.[31] The itinerant preachers, stirred to self-education by Wesley, and

[27] *Ibid.*, p. 443.

[28] Solomon B. Shaw, *The Great Revival in Wales* (Chicago: S. B. Shaw, Publisher, 1905), p. 198.

[29] Jonathan Goforth, *When the Spirit's Fire Swept Korea* (Grand Rapids: Zondervan Publishing House, 1943), pp. 17, 24–25.

[30] Beardsley, *Religious Progress*, p. 24.

[31] *Ibid.*, pp. 104–5.

the classes also did much to advance the Christian education of the masses.[32]

The Great Awakening was a great factor in the establishment of several centers of Christian education. At the Log College, which was the precursor of Princeton, was educated Samuel Blair, founder of Faggs Manor Classical School. Indirectly the awakening was responsible for the founding of Hampden-Sydney, what is now Washington and Jefferson, and what is now Washington and Lee. The state of Virginia also started two colleges which were the products of this revival.[33] Dartmouth College and Princeton College also owe their origin to the Great Awakening.[34] What is now Brown University and what is now the University of Pennsylvania were directly related to the Great Awakening in their earliest days.[35]

The revival of 1800 created an immense demand for ministers. Note the Presbyterian efforts to meet this need. The Synod of Virginia in 1798 enlarged Liberty Hall into Washington Academy. In Kentucky and Tennessee, Washington College began in 1796. In western Pennsylvania, Jefferson and Washington colleges were begun, as was Allegheny College. New York saw the advent of Union College in 1796, and Hamilton College in 1812.[36] Princeton Seminary began in 1812 purposing ". . . to train up persons for the ministry who shall be lovers as well as defenders of the truth as it is in Jesus, friends of revivals of religion, and a blessing to the Church of God."[37]

Williams College, Massachusetts, was established in 1793. During the next half century scores of colleges were established in all sections of the country by various religious denominations. Among these were what later became McKendree College, Illi-

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[32] Rattenbury, *op. cit.,* p. 140; Beardsley, *Religious Progress,* pp. 79–80.

[33] Benjamin R. Lacy, Jr., *Revivals in the Midst of the Years* (Richmond: John Knox Press, 1943), pp. 56–57.

[34] Beardsley, *History,* p. 68.

[35] Beardsley, *Religious Progress,* pp. 93–94.

[36] Speer, *op. cit.,* pp. 81–84.

[37] *Ibid.,* p. 82.

nois, and Xenia Theological Seminary, Pennsylvania; the first was Methodist, the second United Presbyterian. The theological seminary of the Reformed Dutch Church was opened at New Brunswick, New Jersey.[38]

Educational societies were organized to give financial assistance to those preparing for the ministry. The Congregationalists, pioneers in Christian education, founded the American Education Society in 1815. By 1827, seventeen theological seminaries under different denominations had been instituted.[39] The roots of Yale Divinity School also go back to this revival.

Pamphlets, tracts, devotional books, and volumes of sermons appeared in surprisingly large numbers. Many religious periodicals date from this movement. Perhaps the crowning effect in regard to religious literature was the organization of Bible societies, especially the American Bible Society (May 8, 1816), which was largely the work of men whose zeal had been kindled during the revival of 1800.[40]

The lack of books and the anxiety of the people to hear the tidings of the spread and the power of the Gospel produced several monthly religious magazines, such as *The New York Missionary Magazine, The Connecticut Missionary Magazine, The Christian Remembrancer,* at Philadelphia, and *The Western Missionary Magazine,* at Washington, Pennsylvania.[41] Religious journalism was given new life. By 1816 the *Boston Recorder,* the first weekly religious newspaper in the world, had been founded in the interests of Congregationalism. Others soon followed, until by 1830 nearly all denominations had one or more weekly journals to represent their respective interests.[42]

Other eventual fruits of this revival were the American Tract Society, the American Board of Commissioners for Foreign Missions, the American Colonization Society, and other beneficent

[38] Beardsley, *Religious Progress,* pp. 95, 98.
[39] Beardsley, *History,* pp. 106–7.
[40] Lacy, *op. cit.,* pp. 82–83.
[41] Speer, *op. cit.,* pp. 83–87.
[42] Beardsley, *History,* p. 107.

institutions.[43] The organization of Sunday schools was greatly encouraged by the revival of 1800.[44]

The revivals under Finney, particularly the one beginning at Rochester, New York, and extending to fifteen hundred towns and communities, led to renewed interest and greatly increased attendance in Sunday schools.[45]

Oberlin Collegiate Institute, Ohio, chartered in 1833, was closely associated with the evangelistic labors of Finney. He was appointed professor of theology in 1835 and served as president from 1851 to 1865. His "name and fame as an evangelist," as Beardsley phrases it, attracted students from distant places. The college was the first in the United States to open its doors on equal terms to young women. It was far ahead of its time in its admission of colored students, which Finney made a condition to his acceptance of the professorship in theology.

Knox College in Galesburg, Illinois, was a direct result of Finney's revivals, having been founded in 1837.[46]

The revival of 1857, originating with a layman and carried on chiefly by laymen, was a powerful incentive to all lay activity, especially the Sunday school.[47] In August, 1859, the editor of *The Revival* published a report telling of the spirit of inquiry among both parents and children in Ireland. The committee of the Sunday-school Society for Ireland said:[48]

> Education is now become the principal object of concern amongst the uneducated class in this neighbourhood [County Antrim], both of old and young. The present Revival has created a thirsting desire for the Word of God, and it is their continual and increasing study to learn to read it for themselves. The spirit of inquiry is so great, that we have been induced to open the school two evenings during the week, for the purpose of communicating instruction.

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[43] Speer, *op. cit.*, pp. 83–84.
[44] Beardsley, *Religious Progress,* pp. 105–8.
[45] *Ibid.*, pp. 108–9.
[46] *Ibid.*, pp. 95–96.
[47] *Ibid.*, p. 109.
[48] Orr, *op. cit.*, p. 118.

The revival created new agencies for the evangelization of children. Edward Payson Hammond became famous as a children's evangelist. Growing out of this was founded the Children's Special Service Mission. Inter-Varsity Christian Fellowship may be traced back to this revival; and out of it also came the introduction of the Young Men's Christian Association into American cities.[49]

The human engineers of the famous Keswick Convention for the Deepening of the Spiritual Life were largely the products of the revival of 1857. Keswick's practice of ecumenicity as written into the Keswick slogan "All one in Christ Jesus," was borrowed directly from the interdenominational fellowship of revival days. Keswick became the mother of conventions.[50]

Moody, a lay evangelist, was a product of the Sunday school, having been led to Christ by his teacher, Edward D. Kimball. His early training in religious work was received in mission Sunday schools in Chicago, particularly the one he founded in north Chicago. The revivals of Moody in Great Britain and in the United States greatly fostered the work of the Sunday schools.[51]

Moody's revival conventions, which became a regular feature of his work, were very helpful in arousing churches and ministers to their responsibility, especially along evangelistic lines. They were attended by hundreds of ministers and laymen and considered such subjects as evangelistic services, how to conduct prayer meetings, inquiry meetings, training of converts and lay workers, how to bring in non-churchgoers, and the like. These certainly were an aid in Christian education.[52]

Moody's work in the distribution of religious literature, for which he organized the Bible Institute Colportage Association, cannot be overlooked. Millions of books have been printed in various languages and distributed in all parts of the world at nominal prices. It was Moody's particular desire that they should

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[49] *Ibid.*, pp. 118–19.

[50] *Ibid.*, pp. 123–24.

[51] Beardsley, *Religious Progress*, p. 109.

[52] Beardsley, *History*, p. 269.

be placed in the hands of prisoners in various penal institutions throughout the country. Thousands of books were given away.[53]

Moody also founded Northfield Seminary for Girls and Mount Hermon School for Boys as preparatory schools emphasizing biblical teachings and the highest Christian ideals. He also founded what is now called the Moody Bible Institute, which has done much for Christian education in the United States.[54]

As an outcome of their mission in Adelaide, Australia, a Chapman-Alexander Bible Institute was established there. Its purpose was to provide spiritual training for the young people who had taken a stand for Christ and had definitely surrendered their lives to Him for service. Many graduates from that institute went into church work and the foreign missionary service.[55] This was an impetus to Christian education in Australia.

In Atlanta, Georgia, after Chapman's revival effort there were 4,612 accessions to the churches, and more than five thousand members gained for the Pocket Testament League.[56] This would demonstrate a gain in recruits and subscribed Bible students for Christian education. In each of the cities in which Chapman campaigned with Alexander, the Pocket Testament League played a great part in the work. Many others became ardent promoters of the movement through them.[57]

An impetus to Christian education would be expected to follow Torrey's special addresses to particular groups. For example, at Madras, India, Torrey several times addressed the Decennial Missionary Convention, composed of about four hundred missionaries. For four days Torrey addressed them, giving them new faith in God and a new vision of a fully surrendered life and its power. At the same time he held meetings for natives in a great hall, with many conversions. Months later he was still receiving letters from native workers in different parts of India whose lives were transformed by those meetings.[58]

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[53] Beardsley, *Religious Progress,* p. 87.
[54] *Ibid.,* p. 100.
[55] Alexander and MacLean, *op. cit.,* p. 191.
[56] *Ibid.,* pp. 210–11.
[57] *Ibid.,* p. 215.
[58] Davis, *op. cit.,* pp. 90–91.

Miss Grace Saxe, world-famed Bible teacher, began her work during the Torrey-Alexander effort in Iowa. Thereafter she followed the evangelists in a great many of the cities they visited and conducted Union Bible classes. She continued her work in England with Torrey and Alexander, organizing a great number of successful large Bible classes in Birmingham (where the members numbered 4,500), Bristol, Bath, Dublin, and other large cities of the British Isles. In addition, for many months she conducted a "school" of Bible study in a prominent London religious weekly.[59]

Gipsy Smith promoted Christian education indirectly, in that some of his converts entered the ministry. Others of his converts became splendid workers in the church and the Sunday school.[60]

Billy Sunday's impetus to Christian education is evidenced by the "dry" victories following his campaigns,[61] by the moral uplift following his campaigns, and by the large number of evangelists who began their lifework at his instigation.

His work always promoted study of the Bible. One of the striking consequences of his campaign in Scranton was the development of the Garage Bible Class, originally a Wilkes-Barre poker club of a group of wealthy men who met at different homes every week for a poker game. One man bet a friend fifteen dollars that he would not go to hear Billy Sunday, but one by one the men found themselves unable to resist the lure of the tabernacle. As a result, the poker club was abandoned, and in a garage belonging to one of them they organized a Bible class that had about a hundred members. They adopted a rule that no Christian should be added to their ranks; they made their own Christians out of the unconverted.[62] This certainly promoted the Christian education of those men. Bible classes grew tremendously after a Sunday campaign.[63]

The Welsh revival created an interest in the institutional

[59] *Ibid.*, pp. 72–73.
[60] Smith, *op. cit.*, pp. 187–88, 198–291.
[61] Ellis, *op. cit.*, pp. 80–82.
[62] *Ibid.*, p. 175.
[63] *Ibid.*, p. 178.

church. It was felt that the church must fill the place of all the interests that had been abandoned, to provide clubs for public houses, gymnasiums, and to clean the betting out of football.[64] Thus the revival promoted Christian education.

The Korean revival added impetus to Christian education, as evidenced by the terrific sale of Bibles, the large enrollment and interest in Bible study classes, the determined witnessing, the fervent practice of prayer, and the crowded churches.[65]

It is clearly seen that each of these revivals has been characterized by an impetus to Christian education.

## *(20) The Greater General Consistency of Christians*

The greater general consistency of Christians has already been implied in discussing some of the other characteristics, such as the emphasis upon prayer, the prominence of personal counseling, the improvement of social and political conditions, uplifting moral standards, and the impetus toward evangelization and toward Christian education. Since it is not necessary to repeat relevant data in this section, this and the above-mentioned are considered mutually supplementary.

John Wesley through his societies promoted the consistent Christian life. Take, for example, the following excerpt from his journal showing his practical care for those in difficult circumstances and his utilization of the societies to meet their needs:[66]

> I reminded the United Society that many of our brethren and sisters had not needful food; many were destitute of convenient clothing; many were out of business, and that without their own fault; and many sick and ready to perish: that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not,

[64] Shaw, *op. cit.*, pp. 190–91.

[65] Goforth, *op. cit.*, pp. 14–15, 17, 21–25, 27–30.

[66] Percy L. Parker (ed.), *The Heart of John Wesley's Journal* (New York: Fleming H. Revell Company, 1903), p. 74.

alone, sufficient for these things; and therefore desired all whose hearts were as my heart:

1. To bring what clothes each could spare to be distributed among those that wanted most.

2. To give weekly a penny, or what they could afford, for the relief of the poor and sick.

My design, I told them, is to employ for the present all the women who are out of business, and desire it, in knitting.

To these we will first give the common price for what work they do; and then add, according as they need.

Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick.

Each of these is to visit all the sick within their district every other day; and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done further.

The classes did much to help the Methodists live up to a high standard of purity and benevolence. This is understandable in view of the duties of the class leader, who was to collect the contributions, become acquainted with the private life of the members, and do all in his power to keep them on the straight path. He was expected to see each person in his class at least once a week, inquire into the state of his or her soul, and where necessary reprove, rebuke, exhort, or comfort. The sick or disorderly were to be reported to the minister.[67]

Greater general consistency of Christians was evident in the Great Awakening also. Edwards affirmed of the work in Northampton, "Those that were formerly looser young persons, are generally, to all appearance, become true lovers of God and Christ, and spiritual in their disposition."[68] He believed that never had so much been done in confessing injuries and making up differences as in the year 1735. People were through with their old quarrels, backbiting, and intermeddling with other

[67] Abram Lipsky, *John Wesley: A Portrait* (New York: Simon & Schuster, 1928), p. 178.

[68] Jonathan Edwards, *A Narrative of Many Surprising Conversions in Northampton and Vicinity* (Worcester: Moses W. Grout, 1832), p. 19.

men's affairs. A year and a half later he could say without qualification that they were still a reformed people, and God evidently had made them a new people.[69]

In several instances mention is made of the increased purity brought about in the lives of those influenced by the revival of 1800.[70] The Rev. David Rice affirmed: "A number of poor backsliders appear to be sensible, that 'it is an evil thing and a bitter that they have forsaken the Lord their God,' and are returning to him with penitent hearts, going and weeping, inquiring the way to Zion with their faces thitherward, and we hope are joining themselves to the Lord in a perpetual covenant never to be forgotten." He then noted that the subjects of this revival seemed to be very sensible of the necessity of sanctification as well as of justification.[71]

The great moral uplift that accompanied Finney's revivals illustrates the greater general consistency of Christians that resulted from his work.[72]

The close link of the revival of 1857 with the Evangelical Alliance, the Keswick Convention Movement for the Deepening of the Spiritual Life, missionary advance,[73] the Sunday schools, the Salvation Army, and so forth indicates the greater general consistency of Christians in this revival. As Bishop Warren Candler stated, "The working forces of the churches were immeasurably increased."[74]

Typical of the greater consistency of Christians in Moody's revivals was the experience of those in Edinburgh, Scotland: "Christians, who had looked on with a desire to see what would come of the movement, found their difficulties melting away by contact with the work, and cordially identified themselves

[69] Arthur C. McGiffert, Jr., *Jonathan Edwards* (New York: Harper & Brothers, 1932), pp. 55, 57–58.

[70] Speer, *op. cit.*, pp. 20, 55, 58, 63.

[71] *Ibid.*, p. 64.

[72] George F. Wright, *Charles Grandison Finney* (Boston: Houghton, Mifflin & Co., 1893), pp. 35, 42, 99, 106.

[73] Orr, *op. cit.*, pp. 122–29.

[74] W. A. Candler, *Great Revivals and the Great Republic* (Nashville: Methodist Publishing House, 1904), p. 222.

with it. Denominational differences were lost sight of, and oneness in Christ was realized and rejoiced in."[75]

Affectionate interest in the welfare of other members of the family was a direct and touching fruit of Moody's work.[76] In one place, at least, a great change was noted in the character of the preaching of the ministers of the Gospel; they preached the same truths as before, but with a directness and spirit of expectation previously unknown. Witnessing, Christian instruction, and giving were greatly increased.[77]

Chapman promoted consistent Christian living and especially open confession of Christ.[78] Perhaps illustrative of this is the statement of the chairman of the executive committee in Keene, New Hampshire: "Dr. Chapman and Mr. Alexander have conducted a most wonderful work in Keene. It has made Christ more real to us, the Bible the greatest book, the Christian life the one life worth while. Our churches are aroused, our ministers encouraged, and our community stirred."[79]

Torrey's revivals brought about greater consistency of Christians. In India, for example, the demonstration of faith in God, remarkable answers to prayer, and reports of previous victories stimulated every missionary to fresh enthusiasm in soul-winning. Honesty was also promoted. Thousands had their faith strengthened, their hopes revived, and their zeal rekindled for winning men to Christ.[80]

Gipsy Smith's work was typified by much quickening amongst Christians. Christian unity and giving were also fostered.[81]

Consistent church members and active servants of God were frequent results of Billy Sunday's revivals. Family life was improved; Christians were sweetened; gossipers were changed; and businessmen became honest as an outcome of his work. Witness-

[75] Hall and Stuart, *op. cit.*, p. 41.

[76] *Ibid.*, pp. 47–48.

[77] *Ibid.*, pp. 373–75, 387.

[78] Alexander and MacLean, *op. cit.*, p. 190.

[79] *Ibid.*, p. 216.

[80] Davis, *op. cit.*, pp. 89, 217, 224.

[81] Smith, *op. cit.*, pp. 152, 195, 323–24.

ing for Christ was greatly promoted, and Christians in general became more earnest about the Christian life.[82]

The first effect listed for the Welsh revival other than the converts was that of turning Christians everywhere into evangelists. G. Campbell Morgan wrote:[83]

> There is nothing more remarkable about it than that, I think. People you never expected to see doing this kind of thing are becoming definite personal workers. Let me give you an illustration. A friend of mine went out to one of the meetings, and he walked down to the meeting with an old friend of his, a deacon of the Congregational Church, a man whose piety no one doubted, a man who for long years had worked in the life of the Church in some of its departments, but a man who never would think of speaking to men about their souls, although he would not have objected to some one else doing it. As my friend walked down with the deacon, the deacon said to him, "I have eighteen young men in an athletic class of which I am president. I hope some of them will be in the meeting tonight." There was a new manifestation. Within fifteen minutes he left his seat by my friend and was seen talking to a young man down in front of him. Presently the deacon rose and said, "Thank God for So and So," giving his name, "he has given his heart to Christ right here." In a moment or two he left him, and was with another young man. Before that meeting closed that deacon had led every one of those eighteen young men to Jesus Christ, who never before thought of speaking to men about their souls.

At Ystradgynlais before a meeting of fifteen hundred people three ministers who had publicly quarreled about local politics and the administration of the Education Act became reconciled. They ended their animosities by uniting in the soul-saving work of the revival. Similar results were allegedly "of daily occurrence in commerce, in society, and in the church."[84]

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[82] Ellis, *op. cit.*, p. 14, 170, 178, 357.

[83] Arthur Goodrich and others, *The Story of the Welsh Revival* (Chicago: Fleming H. Revell Company, 1905), pp. 44–45.

[84] Shaw, *op. cit.*, pp. 59–60.

The greater general consistency of Christians was evidenced in the Korean revival by the increased practice of prayer, family worship, witnessing, missionary effort, and sacrificial liberality in giving.[85] At one place the missionary claimed that he dared not mention money to his people, for they were giving too much already. As an example, he said, "When we found our church was too small, we met to plan for the erection of one that would hold 1,500. The people present gave all the money they had. The men gave their watches and the women stripped off their jewelry. Others gave title deeds to portions of land. They gave all they had and wept because they couldn't give more, and they built their church free of debt."[86]

Each of these revivals, then, has been characterized by a greater general consistency of Christians. This chapter shows further that these revivals have had an impact on Christians that gave impetus to evangelization, missionary endeavor, and Christian education.

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[85] Goforth, *op. cit.*, pp. 17, 21–22, 23, 24, 25–27, 30–31.

[86] *Ibid.*, p. 26.

## CHAPTER V

# This Generation Revived?

THUS FAR WE HAVE DOCUMENTED twenty characteristics that have typified the twelve post-Reformation mass-meeting revivals of Christianity chosen for examination. We conclude that these characteristics delineate the main emphases discernible in such revivals, and propose to apply them to the contemporary resurgence of Christianity. The problem in this chapter is to determine whether or not the present generation has been, is being, or is yet to be revived religiously. Billy Graham, referred to by the editor of *The American Magazine* as "one of the most colorful figures in the present world-wide religious awakening," said in 1954:[1]

> A religious revival unparalleled in modern history is sweeping like a prairie fire across the English-speaking world. It is a spiritual awakening in which millions are turning to God. . . .
>
> I know all this to be true, because in the last several years I have talked with hundreds of thousands of men, women, and children in America, England, continental Europe, and Asia. Everywhere I have seen living evidence of this groping for spiritual foundations. And in many hundreds of instances I have seen with my own eyes how human lives shaken by fear, discouragement, and sorrow have been restored to vigorous life and hope by the blessed assurances of the Gospel.

J. Edwin Orr talks about the Third Evangelical Awakening in America, the Mid-Century Awakening, the Twentieth-Century

[1] Billy Graham, "Our Greatest Secret Weapon," *The American Magazine,* CLVIII (Nov., 1954), p. 19.

Revival.[2] *Christian Life* magazine reports revival in Asia, Africa, and Europe but says that America still waits for revival.[3]

On the basis of our conclusions as to the characteristics of the course of post-Reformation revivals, what is the correct answer? We shall present these twenty characteristics here and note, insofar as possible, their relevance to the contemporary situation.

(1) PROFESSIONAL CLERGYMEN IN AN IMPORTANT ROLE.—Outstanding men being used of God today in revival effort include Billy Graham, Mervin Rosell, J. Edwin Orr, Buckner Fanning,[4] Hyman Appelman, Jack Schuler, Charles Templeton, Eric Hutchings in Britain,[5] Samuel B. Doctorian in Egypt, and many others.

(2) THE EXAMPLE OF OTHERS INFLUENTIAL IN PROMOTING REVIVAL.—This characteristic has been especially evident in the college awakenings. For example, at the height of the movement at Bethel College (the first of the college awakenings, in April and May, 1949), the students of St. Paul Bible Institute visited the Bethel campus for a missionary rally and caught the revival spirit. Northwestern schools also were stirred partially by the report of the Bethel College awakening. The impact of the revival at the Forest Home Conference Grounds in the San Bernardino Mountains of southern California was felt widely up and down the Pacific Coast states.[6]

(3) EMPHASIS ON PRAYER.—Since 1949 the number of pastors' local prayer meetings across the United States has greatly increased. Armin Gesswein, Robert Munger, Samuel Shoemaker, Ernest Wadsworth, and others have been instrumental in promoting the prayer-cell idea among clergy and laity. Great inter-

[2] J. Edwin Orr, *Good News in Bad Times* (Grand Rapids: Zondervan Publishing House, 1953), p. 254.

[3] "Revival Today," *Christian Life,* 17 (Feb., 1956), p. 15.

[4] Orr, *op. cit.,* pp. 197–203.

[5] "Tees-Side's Greatest Yet Crusade," *Christian Herald and Signs of Our Times,* 19 (May 7, 1955), p. 313.

[6] Orr, *op. cit.,* pp. 59–62.

denominational and denominational gatherings for prayer have been common.[7]

Before Billy Graham's campaigns a tremendous volume of prayer ascends to God from Christians all over the world. The Christ for Greater Los Angeles Committee had promoted prayer as early as eighteen months before a single service was held in the Big Tent. Prayer meetings were held regularly for nine months, and several full days of prayer were held.[8] Orr says that the biggest single factor in the making of Billy Graham was persistent prayer in Los Angeles.[9] When Graham was in Glasgow, he often said, "I believe Glasgow is the most prayed-for city in the history of the Christian Church."[10] This spirit and reality are typical of all Graham's campaigns.

Prayer has played a major role in each of the revivals previously considered. For example, in Korea the success of the meeting was attributed to the dawn prayer meetings for which up to four thousand people gathered. *Christian Life* correspondent Fred Jarvis said: "I have seen a definite spiritual awakening in Korea. In a number of my campaigns the Christians prayed all night long every night."[11]

Coming back to America, note Mervin Rosell. On September 3, 1950, the largest crowd ever assembled for prayer in Iowa gathered on the steps of the state capitol in Des Moines, where thirty thousand people knelt in prayer. Assisting in the prayer meeting were the governor, William S. Beardsley, radio evangelist Charles E. Fuller, and others.[12] The leader was Rosell, evangelist of the Iowa for Christ Crusade, which attracted an aggregate of a hundred fifty thousand people. Pastors of all denominations flocked in to help, and the ministerial prayer fellowship was extended through Preachers' Prayer Hours. In

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[7] *Ibid.*, pp. 33–34.

[8] *Ibid.*, p. 155.

[9] *Ibid.*, p. 163.

[10] "Helpers With the Harvest," *Evangelical Christian,* 51 (July, 1955), p. 321.

[11] "Revival Today," pp. 16–17.

[12] Orr, *op. cit.*, p. 175.

these prayer meetings tears, confessions, and reconciliations were common. Pastors moved in the prayer meetings preached with more power, and a thousand people professed faith in Christ.[13]

Unusual crowds also attended prayer meetings in Orr's Brazilian campaign. In one Congregational church the average attendance at the 5 A.M. prayer meetings exceeded two hundred on weekdays and five hundred on Sundays for the last six months of 1952.[14]

(4) THE BIBLE AND DOCTRINE IMPORTANT.—The most outstanding feature of Billy Graham's preaching, according to Orr, has been his reliance upon the authority of Scripture. Instead of using illustrations, Graham quoted Scripture by the verse and the paragraph, nevertheless making a case for decision. Graham wrote after the Los Angeles campaign, "Three things were used by the Holy Spirit to bring men to Christ. The first was Sin, then Righteousness, and finally the Judgment to come. God led me into preaching doctrinal messages, emphasizing over and over again what God had to say on the subject. . . . How He blesses the plain, simple Word of God in this campaign."[15] Even in the follow-up work in the Graham campaigns Scriptures have been given a prominent place. Dawson Trotman applied the "navigator" technique of follow-up, getting the converts into thoroughly effective Bible study and memorization.[16]

The recent revival in East Africa began when an Anglican missionary and a government official searched the Scriptures for references to the work of the Holy Spirit and obeyed the spiritual light they received.[17] In Formosa Bible study was a major factor in the revival.[18] The men being used today make much of basic Bible doctrine and exalt the Bible.

(5) PERSONAL COUNSELING PROMINENT.—Billy Graham has perfected Moody's counsel for the care of converts; the exten-

[13] *Ibid.*, pp. 180–81.
[14] *Ibid.*, p. 258.
[15] Quoted in *ibid.*, pp. 160–61.
[16] *Ibid.*, p. 207.
[17] "Revival Today," pp. 16–17.
[18] *Ibid.*

sive and highly efficient follow-up methods in his campaigns are unique in the annals of evangelism. Weeks before a campaign, interested Christian workers are gathered into groups to become counselors. Special classes are formed and instruction given on how to deal with all types of inquirers.[19] Many wonderful stories have come out of his counseling-room efforts:[20]

> Take the case of the old, gray-haired mother who accepted Christ one night, and yet still wept bitterly. When the adviser asked her if she still had some problem on her heart she said, "No, I am happy, but I am thinking about my son, whom I have not seen or heard from for many years." Unknown to her, her son was in the counselling room at that very moment giving his life to Christ, and there in the Kelvin Hall mother and son were reunited in the bonds of Christian love. . . .

In the counseling room, converts were prayed with, instructed in the things of Christ, helped in any way possible, and advised to link themselves with other Christians and the church. Names and addresses are also taken so as to follow up converts for a year with literature and advice, and to open the door for some pastor to do personal work.[21]

(6) INTERDENOMINATIONAL IN NATURE.—Billy Graham's campaigns have been outstanding in their interdenominational character. Here is what J. Edwin Orr wrote about the Boston campaign:[22]

> The greatest surprise of the Boston Campaign was the attitude of the Roman Catholic clergy and laity. Some of Billy Graham's ardent Protestant friends had hoped that he would preach against the Pope and papists, with a few side-swipes against Unitarians and Christian Scientists. After much prayer, Billy Graham decided that he would do no such thing, but

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[19] Herbert Lockyer, "Each for His Day," *Moody Monthly,* 55 (Feb., 1955), p. 79.

[20] James H. Hunter, "We Met God at Kelvin Hall," *Evangelical Christian,* 51 (July, 1955), p. 331.

[21] James H. Hunter, "The Summing Up Reflections on Kelvin Hall," *Evangelical Christian,* 51 (July, 1955), p. 324.

[22] Orr, *op. cit.,* p. 189.

would content himself with preaching Christ as Saviour from sin. The majority of Boston papers being Roman Catholic in ownership and editorship, people were curious to see how they would treat the new champion of evangelical Protestantism. They were utterly astounded to find the campaign capturing the leading place on both front and editorial pages. Such was the reaction of the laity. More amazing still was the response of the official organ of the Roman Catholic Archdiocese of Boston, *The Pilot*. An editorial, dated January 21, 1950, in this paper—one of the largest Roman Catholic organs in the country—commended the kind of campaigning demonstrated by the Evangelist, whom they greeted with a headline "Bravo Billy!" They commended it to nominal Protestant leaders with the fraternal prayer that they would once again address themselves to the "four-square" Gospel, the "old-time" religion, the *Rock of Ages cleft for me*!

Yet, Graham's kindliness toward people of other faiths did not result in compromise or confusion. Not one of the professed converts was reported to have entered or re-entered the Roman Catholic Church, while the Park Street Church took in sixty-four converts who claimed to have been Roman Catholic.[23]

Somewhat typical was the Portland, Oregon, campaign, which began with two hundred co-operating churches but increased to three hundred. At first the more evangelistic congregations and organizations carried the burden, but before the end the Oregon Council of Churches had warmly commended the crusade and its evangelist.[24] In Fort Worth, an initial Baptist invitation was extended to include other evangelical denominations. There was a wonderful outpouring of the Spirit upon the Baptist ministers the same day that they decided to invite Lutherans, Methodists, Presbyterians, and Disciples to share the crusade.[25] Orr says that Billy Graham re-introduced Southern Baptists to interdenominational cooperation on a large scale.[26]

Tom Allan said of the Scotland crusade: ". . . Unity was

[23] *Ibid.*, p. 190.
[24] *Ibid.*, pp. 190–91.
[25] *Ibid.*, p. 206.
[26] *Ibid.*, p. 228.

marvellously brought about in Scotland, and in the various Committees of the Crusade every branch of the Christian Church was represented. Presbyterians, Episcopalians, Methodists, Baptists, Brethren, Congregationalists, Churches of Christ and others worked together in mutual esteem and trust."[27]

The general secretary of the Evangelical Confederation of Brazil said of the 1952 revival there with Dr. Orr: "There have been wonderful reconciliations among leaders, healing of difficult denominational and interdenominational breaches, never a division attributable to the campaign. Never before in Brazil has any movement commended so much cooperation: Baptist (95% of those able); Congregationalists, Methodists and Presbyterians 10%; Anglicans, Brethren, Lutheran and Reformed wherever encountered; Pentecostals."[28]

The revival in Egypt has been led by the interdenominational Evangelist, Samuel B. Doctorian.[29] Merv Rosell's work, Youth for Christ, the Hollywood Christian Group, college revivals, and public-school movements toward Christ in America have all been interdenominational.

(7) Confession of Sins Common.—In Mervin Rosell's Iowa campaign prayer meetings, confession of sins abounded, and one of the most outstanding features of the college revivals in 1950 was the extended period of confessing sins.[30] The revival of Japan saw many confessions in public meetings and life transformations.[31]

(8) A Certain Amount of Organization.—The elaborate organization of Billy Graham's campaigns are rather common in Christian circles, so need not be elaborated. In the college revivals, the awakening occurred usually during special meetings of some kind, organized and arranged by individuals or groups.

(9) Singing of Sacred Songs Usual.—In Billy Graham's

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[27] Tom Allan, "Scotland Hears Billy Graham," *Evangelical Christian,* 51 (July, 1955), p. 315.

[28] Orr, *op. cit.,* p. 259.

[29] John Boyajian, "Revival in Egypt," *Kostner Herald,* 2 (Aug.–Dec., 1955), p. 4.

[30] Orr, *op. cit.,* pp. 54–85, 181.

[31] "Revival Today," p. 16.

work in revival, singing of sacred songs has played an important role.[32] Cliff Barrows has been music director and song leader, George Beverly Shea soloist, Ted Smith pianist, and Paul Mickelson organist.[33] Large choirs have been an integral part of his major campaigns.[34]

(10) Increase in Religious Gatherings.—The reports of Billy Graham's campaigns are outstanding for the number of meetings held and the number of people reached. At the end of eight weeks in Los Angeles, 350,000 people had attended the seventy meetings; 22,703 first-time decisions were recorded by the personal workers and as many more believers seeking to be restored or revived.[35]

Typical of the Graham campaigns for meeting coverage is that of the Greater Washington Evangelistic Crusade:[36]

> The regular nightly meetings at the National Guard Armory became merely the focal point for the Crusade. In addition were actually hundreds of other meetings which carried the message of the Armory meetings right into every level of Washington life. A daily television program . . . two daily radio programs . . . regular weekly luncheons for business-men in the city's finest hotel . . . weekly ministers' breakfasts and workshops . . . meetings in breakfast and luncheon groups on capitol hill almost daily . . . meetings in service men's hospitals . . . in army, navy and air force bases . . . on college campuses . . . in public schools . . . in fact, wherever and whenever there was the slightest possibility of a meeting where the Gospel could be presented: there was a team member. . . .

The total attendance at the Armory was 307,000, with 6,244 decisions for Christ.

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[32] *America's Hour of Decision* (Wheaton, Ill.: Van Kampen Press, 1951), p. 75.

[33] *Ibid.*, pp. 23–24.

[34] George Burnham, *Billy Graham: A Mission Accomplished* (Westwood, N.J.: Fleming H. Revell Company, 1955), p. 92.

[35] Orr, *op. cit.*, p. 161.

[36] *Ibid.*, p. 164.

The *Southern Presbyterian Journal* quoted a local pastor as saying about the campaign in Jackson, Mississippi:[37]

> The city . . . its churches, its people, have experienced a gracious, powerful revival such as they have never known in their history. For 23 nights, over a period of four weeks, an average nightly attendance of 15,752 people heard this mighty man of God preach God's Eternal Truth. A closing night attendance of 25,000 gave brilliant and enthusiastic witness to the power of the Gospel appeal. A total of 5,927 decisions were made, an estimated 38 per cent being first decisions or acceptances of Jesus Christ as Saviour and Lord.

In Boston, the huge Boston Garden was crowded, with sixteen thousand in the arena and another two thousand in the lobbies. Many thousands were turned away, and fifteen hundred people came forward that night, equaling the number of decisions made in the previous two weeks. This concluding meeting brought the largest crowd ever to converge on the Boston Garden in its twenty-year history.[38] At the meetings at Portland, Maine, attendances were the largest known in three centuries of Gospel effort. In Portsmouth, New Hampshire, a tenth of three thousand attending professed decision. In Vermont, the largest religious gathering in the history of the state met in Burlington. Thus, as J. Edwin Orr notes, ". . . in three weeks, in the most difficult area for evangelism in America, Billy Graham and his colleagues reached 60,000 people and won more than 3,000 to Christ. The tour ended in Boston, with an average attendance of 9,000 per night for four nights in the Boston Garden, concluding in the Boston Common on Sunday, April 23, 1950. Thus 210 years after George Whitefield preached to 20,000 Bostonians, Billy Graham preached to 50,000."[39]

The Greater Portland Gospel Crusade in Oregon wrote evangelistic history in the Northwest; it lasted six weeks, with more than 600,000 in attendance. More than 9,000 people

[37] *Ibid.*, p. 165.
[38] *Ibid.*, p. 187.
[39] *Ibid.*, p. 188.

recorded their decisions for Christ and many were won for full-time service.[40] The Minneapolis crusade reached an aggregate of 279,000 with 4,000 decisions for Christ in twenty-two days. The Seattle campaign reached 443,500 with 6,785 decisions. On the final night of the Hollywood for Christ campaign, 21,000 overcrowded Hollywood Bowl, and thousands were turned away.[41]

Attendances in the first three weeks in Columbia, South Carolina, passed the 100,000 aggregate mark, while the closing meeting brought more than 40,000 people to the stadium. Eight thousand clear-cut decisions for Christ were made, and many others for reconsecration.[42]

Half a million people attended the meetings in Atlanta, and 8,000 made decisions. The campaign in Fort Worth was the largest held in the Southwest, with more than 300,000 aggregate attendance and 4,000 decisions in one month. At Shreveport the greatest seated assemblage in the city's history gathered; more than 200,000 attended and some 4,000 professed decision in three weeks. The Memphis crusade saw 300,000 in attendance with more than 4,000 decisions. In Greensboro, North Carolina, nearly a half million attended, with more than 8,000 decisions.[43] In San Francisco, the "graveyard of evangelists," Graham stayed one night, spoke to 14,000 people, and left 600 decisions for Christ.[44]

In 1954, Graham spoke to more than 2,500,000 people in Britain and Europe in five months. At Wembley Stadium in London on May 22, 120,000 people stood in the rain to listen to the Gospel.[45] More than 20,000 decisions were recorded in Kelvin Hall, Glasgow, and there was a total for the whole of Britain through the relay services of more than 54,000. In the

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[40] *Ibid.*, p. 191.

[41] *Ibid.*, pp. 194–95.

[42] *Ibid.*, p. 284.

[43] *Ibid.*, pp. 205–7.

[44] Sherwood E. Wirt, "Billy Graham in San Francisco," *Christian Century*, 72 (Jan. 12, 1955), p. 47.

[45] Graham, *op. cit.*, p. 85.

final rally in Scotland at Hampden Park, a hundred thousand people were present and 2,278 came forward.[46]

The total attendance at the meetings in Great Britain is officially numbered at 3,139,365, and total decisions for Christ 77,348. During the six weeks in Scotland 2,647,365 heard the Gospel at the regular services from Kelvin Hall. At Wembley in seven days 450,000 attended and many thousands came to extra meetings at other times. In Scotland 52,253 made decisions, at the Greater London Crusade 23,806, and 1,289 met Christ at post-crusade gatherings.[47]

In Korea in 1950 just before the North Korean invasion, evangelistic-meeting reports said that more than 25,000 persons professed Christ as Saviour in six weeks.[48] In Orr's campaigns in Brazil, large meetings and many converts were witnessed.[49] Other areas and men are mentioned throughout this book.

(11) Many Conversions and Additions to Churches.—This characteristic has been evidenced in the presentation of Billy Graham's campaigns in the preceding paragraphs. In the Los Angeles campaign, for example, whole families were converted.[50] In Berlin when the invitation was extended at least 20,000 people rose to their feet to give themselves to Christ and the church. Because there were so many, Billy Graham felt moved to test their sincerity by asking all who intended to change their way of life to write to a certain address. Later he was told that 16,000 had already put their pledge in writing.[51]

In Brazil, under Orr, the conversions and other visible results following the campaign often exceeded those during the campaign, even though the latter may number 10,000.[52] In the

[46] Andrew MacBeath, "An Appraisal," *Evangelical Christian,* 51 (July, 1955), pp. 329–30.

[47] "The March of Events," *Evangelical Christian,* 52 (Aug., 1955), p. 371. See also the British publication *Christian Herald,* 21 (May 21, 1955), p. 1.

[48] "Revival Today," p. 16.

[49] Orr, *op. cit.,* pp. 257–58.

[50] *Ibid.,* p. 161.

[51] Graham, *op. cit.,* p. 85.

[52] Orr, *op. cit.,* p. 256.

Belgian Congo, Leonard Gittings saw hundreds of carefully prepared converts baptized in one day during 1948–50. For example, at a new church center in 1949 he saw 750 new converts pass through baptismal waters at a single service at the American Baptist Vanga station alone. According to reports in 1953, thousands are still being baptized.[53]

Interestingly enough, the tabulation of the results of Billy Graham's campaign in Paris indicated that the ratio of decisions to size of audience tripled the number who came to Christ in either London or Glasgow.[54]

(12) The Conversion of Notable Persons.—Outstanding personalities converted in what Orr calls the Mid-Century Awakening include many Hollywood celebrities: Tim and Velma Blanton Spencer, Dale Evans (re-affirmed her faith) and Roy Rogers, Stuart and Suzy Daniels Hamblen.[55] Several of these and many others with promising careers in Hollywood went into full-time service for Christ. Georgia Lee, Redd Harper, Louise James, Cindy Walker, and Buddy and Abigail Dooley were outstanding converts through the Hollywood Christian Group.[56] Louis Zamperini, famed athlete, was converted in Billy Graham's Campaign in Los Angeles, as was Jim Vaus.[57] Local leaders are frequently converted in Billy Graham's campaigns; for example, in the Seattle crusade, the converts included a University of Washington professor, an F.B.I. agent, and several prominent athletes and gamblers.[58]

(13) Widespread Interest in Religion.—That American interest in religion has certainly increased greatly in the last few years is indicated in several areas. Newspapers and magazines that formerly gave little space to religion are now finding that it is important news. In 1953 religious books outsold all

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[53] Leonard Gittings, "Observations on the Congo Awakening," *Missions,* 151 (Dec., 1953), p. 29.

[54] "Billy Graham in Paris," *Eternity,* 6 (Aug., 1955), p. 36.

[55] Orr, *op. cit.,* pp. 105–25.

[56] *Ibid.,* pp. 120–49.

[57] *Ibid.,* pp. 161, 166–74.

[58] *Ibid.,* p. 194.

others three to one. Even Hollywood is producing religious films, and those with a spiritual emphasis.[59]

Church attendance set an all-time record in 1955. Approximately 49,600,000 persons (49 per cent of the total adult population) attended services in the average week during the year. This represents an increase of 12,200,000 a week over 1950 and 2,600,000 over 1954. It compares with slightly more than one-third (37 per cent) of the adult population who reportedly attended church in 1940, and 39 per cent of those in 1950.[60]

In 1954, 59 per cent of all Americans were church members; 99 per cent of Americans in the same year believed in God. Restaurants, hotels, trains, frequently have blessings or special prayers imprinted on napkins and menus. Factories are more frequently employing chaplains to counsel employees on moral and spiritual problems. Congress passed a resolution adding the words "under God" to the pledge of allegiance to the flag and voted to establish a prayer room in the national Capitol.[61] Churches are growing comparatively rapidly, and building programs are at an all-time high.

Interest in religion is high in other parts of the world also. In Pusan before the Korean war there were seven Christian churches; by November, 1954, there were more than a hundred.[62] Approximately 180,000 people heard Billy Graham in his six-day visit to Madras, India.[63] More than 30,000 persons overflowed one of Hong Kong's largest stadiums to listen to Billy Graham—by far the largest religious gathering in the history of the British colony. An estimated 1,500 made decisions for Christ.[64] In twenty years (1930–50) the Evangelicals in Brazil increased 300 per cent—twelve times as fast as the population. In 1952 Brazil had its first general revival.[65] *Christian*

[59] Graham, *op. cit.*, p. 85.

[60] "Men and Things," *Watchman Examiner,* 44 (Feb. 16, 1956), p. 149.

[61] Graham, *op. cit.*, p. 85.

[62] *Ibid.*

[63] "Editorials," *Watchman Examiner,* 44 (Feb. 16, 1956), p. 152.

[64] "Men and Things," p. 197.

[65] Orr, *op. cit.*, p. 256.

*Life* in February, 1956, carried reports of revival in the Hebrides, East Africa, the Belgian Congo, Japan, Brazil, London, Korea, and Formosa.[66] There are also reports of revival in Egypt,[67] and South Africa.[68]

(14) Reaching a Cross Section of Society.—Wherever Graham goes he ministers to schools, colleges, and universities. When he addressed undergraduates of Oxford, overflow meetings were held and hundreds remained for personal conversation. The Harringay meetings influenced a cross section of society, from nobility to pickpockets. Lady Cynthia Colville of St. James Palace, lady-in-waiting to the late Queen Mary, was deeply stirred by the Graham crusade and wrote of "thousands responding seriously and yet with joy to the call of Christ given by a slim, grave young man from across the sea." The present queen mother was interested in the accounts of Harringay and was represented there to get first-hand reports. Members of the House of Lords and of the House of Commons were frequently present.[69]

Conversions in Graham's Portland, Oregon, crusade included people of every walk of life—doctors, nurses, businessmen, workers, university students, high-school students, athletes, housewives, and others.[70]

(15) The Improvement of Social and/or Political Conditions.—Obviously, any movement of great spiritual impact has its social and political overtones. This has not been as evident in this generation as in some previous revivals, perhaps because many former social evils have been eliminated in previous generations. It is interesting to note that the southern portion of the United States, where great spiritual interest is manifested, also manifests favor toward the social evil of racial segregation.

Local areas, however, where revivals have been evidenced

[66] "Revival Today," pp. 15–17.
[67] Boyajian, *op. cit.*, pp. 4–6.
[68] "Campaign Highlights," *Moody Monthly*, 54 (March, 1954), p. 35.
[69] Lockyer, *op. cit.*, p. 78.
[70] Orr, *op. cit.*, p. 191.

have experienced this characteristic of revivals. As Orr suggests in regard to Mervin Rosell's campaign in Phoenix, Arizona: "His intervention in the Arizona polling was certainly not a negligible influence in the resounding 10–1 defeat of the Gambling Bill. . . ."[71]

In 1950 elections brought scores of converted Congressmen to Washington. At the same time, a survey of state leadership indicated a surprising number of practicing Christians in the office of governor, most of them heartily backing the evangelistic crusades.[72]

(16) Uplifting of Moral Standards.—This characteristic of revival has not been as obvious in the present-day revivals as in the past. Individual citizens have been greatly influenced for the better, however.

In the Toronto campaign, one man came specifically to steal, thinking that the crusade would be an excellent place for the exercise of his art. He later confessed that there were pockets to be picked and coats to be stolen. The Spirit of God so convicted him that he came forward one evening to confess Christ. Then there was the man, not himself a Christian, who explained how one of his employees was untrustworthy, shiftless, and lazy and about to be fired. The employee went to hear Graham out of curiosity. Next day he handed his employer thirty dollars which he confessed to have stolen. The employer said, "Anything that can do that for a man will have my support."[73]

One of the greatest meetings of the Columbia, South Carolina, campaign was a rally for high-school students. About four thousand of them crowded the auditorium to hear Graham speak on "Judgment of Sin." Hundreds were dealt with personally following the meeting, and there were 739 first-time decisions for Christ. The whole atmosphere in various high schools was changed as a result, and many teachers were soon weeping openly

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[71] *Ibid.*, p. 183.

[72] *Ibid.*, pp. 253–54.

[73] James H. Hunter, "Dr. Billy Graham in Toronto," *Evangelical Christian*, 51 (Nov., 1955), p. 513.

over the classroom testimonies of pupils changed by the grace of God.[74]

(17) Opposition to Revivals.—According to Orr, the main opposition to Billy Graham and to the whole revival movement today is coming from the left wing of Modernism and the right wing of Fundamentalism. Modernists attack Billy Graham's doctrine of the integrity of the Scriptures, and the fighting Fundamentalists attack his recognition of the unity of all true believers in Jesus Christ.[75]

(18) The Impetus Toward Evangelization and Missionary Endeavor.—Dr. Orr notes that one of the most remarkable of the aftereffects of the Student Revival in California was the beginning of the Campus Christian Crusade, led by William Bright and his colleagues. Concentrated at the campus of the University of California at Los Angeles, the meetings of the crusade on the group-study plan won more than 150 decisions for Christ, including several leading students and athletes. This movement has now spread to many other campuses.[76]

The growth of the Youth for Christ movement in the United States since 1944 has contributed greatly to evangelization and missionary endeavor by reviving Christian youth.[77]

Evangelist Hubert Mitchell said after the London campaign of Billy Graham that he believed a reformation had been started in the Anglican Church. Another said, "It was the easiest thing in the world to win souls in London after the Graham campaign."[78] Churches in all parts of the land reported increased congregations and larger offerings, and many more conversions resulted from the normal activities of the church.[79] Billy Graham has been inundated with letters asking, "What can I do to make my ministry more evangelistic?" One example of

[74] Orr, *op. cit.*, p. 204.
[75] *Ibid.*, pp. 239–45.
[76] *Ibid.*, p. 82.
[77] *Ibid.*, pp. 208–23.
[78] "Revival Today," p. 16.
[79] Charles Cook, "The Wembley Miracle," *Evangelical Christian,* 52 (Aug., 1955), p. 370.

what happened in the Wembley campaign is the receiving of many applications from ministers, theological students, and lay workers, for membership in the Congregational Revival Fellowship. This evidences a great impetus to evangelism among Christian workers.[80]

(19) The Impetus Toward Christian Education.—The nation-wide upsurge in Sunday-school work, student movements,[81] religious gatherings, Christian literature, and the like indicates increased achievements in Christian education. As an example of the effect in the churches, note the Orr campaign in Brazil, which set the pattern for more direct scriptural preaching in the churches, instruction in righteousness, and direct evangelism. After sharing in the campaign, many Brazilians went forth to preach in new power, with success as great or greater than international evangelists.[82]

(20) The Greater General Consistency of Christians.—Professional ministers have confessed, with praise to God, that their own ministries have been transformed as a result of contacting Billy Graham.[83] Ministers are again preaching for a verdict and are actively winning souls, as is consistent with their commission in the Great Commission.

As a result of the Paris campaign, Robert Evans, field director of the Greater Europe Mission, said, "The largely inactive French Protestant organizations are now taking on new life, and it is universally felt that a new experience has been the means of stimulating new endeavors for evangelizing."[84]

A visitor to the East African area of revival reported: "I passed on from one town to another. All along the way the love, joy, peace, radiance and reality of their Christian experience struck me. . . . Revival has established the standard of life on the mission station, and the Holy Spirit has also given the answer to the cry for continual blessing. The secret seems to lie in

[80] *Ibid.*
[81] Orr, *op. cit.*, pp. 221, 223.
[82] *Ibid.*, p. 258.
[83] Cook, *op. cit.*, p. 370.
[84] "Billy Graham in Paris," p. 37.

the maintaining of open, genuine fellowship between all the Christians."[85]

In the Belgian Congo, results of the revival included more private prayer and Bible-reading, immediate confession of sin, public testimony, and a unity between missionary and African worker. In Japan the Holy Spirit brought conviction of sin, new brokenness before God, restoration of fellowship, and new power in many lives. Scores of missionaries met God in a real way, came to a crisis in their lives, and surrendered to the Holy Spirit.[86]

From this chapter it is evident that all twenty of the characteristics of the course of revival previously documented are manifest in the mid-twentieth century to a greater or lesser degree. Revival, in the broad definition of the term as used in this study, is extant, but perhaps should be compared to the scattered showers before the flood. The quantity and quality of revival seems yet far from what is possible, on the basis of biblical teaching and historical precedent.

[85] "Revival Today," p. 16.
[86] *Ibid.*

# Summary

THIS STUDY OF THE CHARACTERISTICS of the course of post-Reformation mass-meeting revivals of Christianity, with special emphasis on those in America or associated with Americans, has examined the Wesleyan revival, the Great Awakening, the revival of 1800, the revivals of Finney, the revival of 1857, the revivals associated with Moody, Chapman, Torrey, Smith, and Sunday, the Welsh revival, and the Korean revival. Such a study is important because of the prominent place revivals have in the New Testament and because of the present resurgence of interest in religion. This study should help to answer the question "Is this revival today?" It should also help religious leaders in charting the course for the future.

The definition of "revival" used here is one that is broad enough to take in the New Testament usage as well as the historical usage and is in keeping with the definition of a great historian of revivals, Beardsley. The term is used to refer to any great epochal movement characterizing the development of religion, whether in a local community, in a nation, or throughout the whole world. This study treats only those associated with great mass meetings.

Little work in detailed documentation of revival characteristics has been done with the exception of James Burns' *Revivals: Their Laws and Leaders*. The present study is much narrower and more detailed, depending upon much closer analysis of the revivals treated, than is the work of Burns. Other studies that do in some sense present revival characteristics have been written by men who have made general observations on revivals, or on one revival, hoping to find the pattern for today usually utilized

in "revival campaigns." They stress the actions which human beings should take in promoting revival.

The study at hand has divided the characteristics of revivals into two parts: those pertinent to methodology (Chapter I) and those pertinent to the revival's impact (Chapters II–IV). Consideration of the methodology of revivals includes those characteristics relevant to personnel, practices, and place; that of the impact of revivals includes the characteristics relevant to the impact on non-Christians, on society in general, and on Christians. The study is brought to bear on the present age in Chapter V, "This Generation Revived?" Characteristics preceding revival and those typifying the decline of revivals are not considered the primary emphasis of this work, though some of them are listed in the Introduction.

Those characteristics pertinent to the methodology of these revivals include those in Chapter I on personnel and on practices. *Professional clergymen in an important role* was a strong characteristic of the Wesleyan revival and in those revivals associated with Finney, Moody, Torrey, Smith, and Sunday. It was not as strong in the Great Awakening, the revival of 1800, Chapman's revivals, the Welsh revival, or the Korean revival. It was true only to a comparatively small extent in the revival of 1857.

*The example of others* was very strongly influential in promoting the Wesleyan revival, the Great Awakening, the revival of 1857, and the Korean revival. It was prevalent but not to so great an extent in all the other revivals.

The characteristics dealing with revival practices were found to be eight: emphasis on prayer, Bible and doctrine important, personal counseling prominent, interdenominational in nature, confession of sin common, a certain amount of organization, the usual singing of sacred songs, and an increase in religious gatherings.

*The emphasis on prayer* was found to be particularly strong in the revival of 1857, and very strong in the revival of 1800 and in the Korean revival. It was not as strong a characteristic in the Wesleyan revival, the Great Awakening, the revivals of

Finney, Moody, Chapman, and Torrey, and the Welsh revival. An emphasis upon prayer seemed comparatively weak in the revivals of Gipsy Smith and Billy Sunday.

*The Bible and doctrine* were found to be equally important in all of these revivals.

*Personal counseling* was a very prominent part of the revivals of Moody. It was a little less important in the Wesleyan revival, the Great Awakening, the revival of 1800, Finney's revivals, the revival of 1857, Chapman's and Torrey's revivals, and the Korean revival. It was least important in the revivals of Smith and Sunday and in the Welsh revival.

The revival of 1857, the revivals of Moody and Sunday were very *interdenominational in nature.* The Wesleyan revival, the Great Awakening, the revivals of Finney, Chapman, Torrey, and Smith, and the Welsh and Korean revivals were rated as medium strong in this characteristic. The revival of 1800 was the least interdenominational in nature.

All the revivals were rated medium strong in the characteristic of *confession of sin,* except for those of Chapman, Smith, and Sunday, who had comparatively less.

Those revivals particularly *strong in organization* include the Wesleyan revival and those of Moody, Chapman, Torrey, and Sunday. The others were medium strong except for the Welsh revival, which had comparatively little organization.

The Wesleyan revival and the Welsh revival were very outstanding for *the singing of sacred songs.* Others with much singing of sacred songs included those of Chapman, Torrey, and Sunday. The others were medium strong except for those of Finney and the Korean revival, which had less.

*An increase in religious gatherings* was very prominent in the revival of 1857, those of Moody, Chapman, Torrey, Smith, and Sunday as well as in the Welsh revival. The others were medium strong in this characteristic.

Chapters II–IV have presented the characteristics pertinent to the impact of these revivals on non-Christians, on society in general, and on Christians. Those characteristics pertinent to the impact on non-Christians were a large number of conversions

and additions to the churches and the conversion of notable people.

*A very large number of conversions and additions to the churches,* allegedly more than five hundred thousand, were the achievements of Finney's revivals, the revival of 1857, and the revivals of Moody and Torrey. All the other revivals were medium strong in this characteristic.

All the revivals were adjudged equally strong in the characteristic of *the conversion of notable persons.*

*A widespread interest in religion* was equally characteristic of these revivals, except for the revivals of Gipsy Smith, who did not create such widespread interest.

Perhaps Gipsy Smith's revivals were also comparatively less conspicuous than all the rest in the extent to which they *reached a cross section of society.*

*The improvement of social and/or political conditions* was an especially outstanding characteristic of the Wesleyan revival, the Great Awakening, the revivals of Moody and Sunday, and the Welsh revival. All the others had this characteristic to medium strength.

*An uplifting of moral standards* was a strong characteristic of the Wesleyan revival, the Great Awakening, the revival of 1800, Finney's revivals, the revival of 1857, and the Welsh revival. A medium amount of moral uplift was felt in the revivals of Moody and Sunday and in the Korean revival. A lesser degree of moral uplift was experienced in the revivals of Chapman, Torrey, and Smith.

Perhaps the participants in the Wesleyan revival endured more *persecution* than those in any other revival. The others experienced a medium amount, except for Moody, Chapman, and Torrey, who had comparatively little.

*A very powerful impetus toward evangelization and missionary endeavor* was brought about by the Wesleyan revival, the revival of 1800, the revival of 1857, and the revivals of Moody. All the others gave a medium amount of impetus to evangelization and missionary endeavor.

*The impetus toward Christian education* was very strong

from the Wesleyan revival, the Great Awakening, the revival of 1800, the revival of 1857, and Moody's revivals. The other revivals gave a medium impetus, except for Smith's revivals and the Welsh revival, which gave comparatively little impetus to Christian education.

*The greater general consistency of Christians* was evidently strongest in the Wesleyan revival and the revival of 1857. All the others manifested this characteristic to a medium extent, except for Smith's revivals, which had less of this impact upon Christians.

It is the conclusion of this study that the present generation is experiencing revival, if "revival" is considered in the broad sense of a great epochal movement characterizing the development of religion, whether in a local community, in a nation, or throughout the whole world. This is supported by the documented facts outlined in the study of the characteristics of post-Reformation mass-meeting revivals of Christianity.

Billy Graham is the most outstanding leader in the contemporary revival. The present religious situation has all the characteristics of the revivals studied here. Outstanding characteristics of the contemporary revival are professional clergymen in an important role, personal counseling being prominent, its interdenominational nature, its having organization, and the singing of sacred songs. Today's situation is medium in the amount of the other characteristics, except for its comparatively little evident uplift of moral standards and its comparatively little opposition. The present-day revival has not reached the peak possible, according to the example of biblical teaching and historical precedent.

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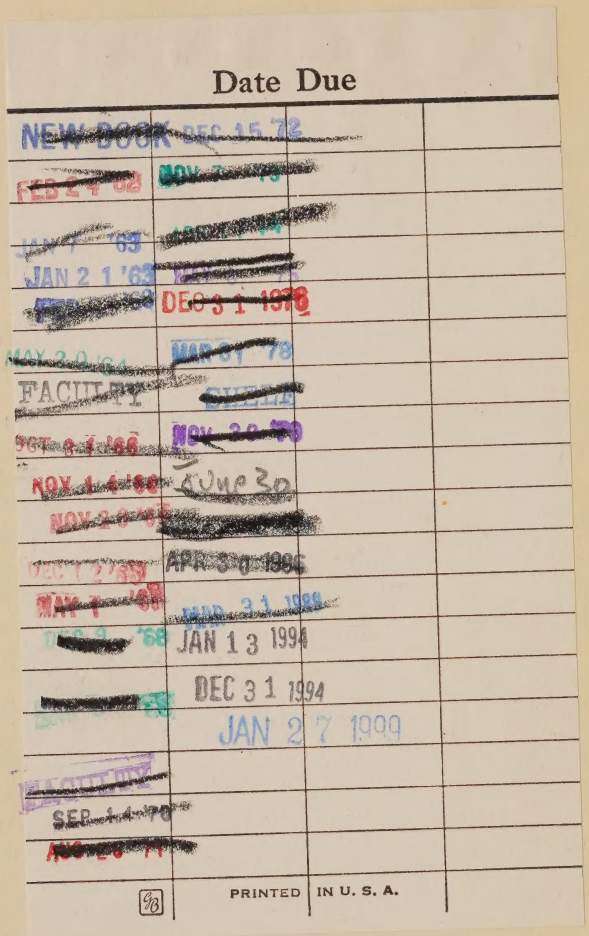
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